THE CHURCHMAN.

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POETRY.

From "Lyra Apostolica."

THE RULE OF FAITH.

QUOD SEMPER, QUOD UBIQUE, QUOD AB OMNIBUS.

I.

Truth through the Sacred Volume hidden lies,
And spreads from end to end her secret wing,
Through ritual, type, and storied mysteries.
From this or that, when Error points her sting,
From all her holds, Truth's stern defences spring,
And Text to Text the full accordance bears,
Through every page the Universal King,
From Eden's loss unto the end of years,
From East unto the West, the Son of man appears.

II.

Thus, when she made the Church her hallowed shrine,
Founded on Jesus Christ the corner stone,
With Prophets and Apostles and the Line
Of ordered Ministers, Truth ever one,
Not here or there, but in the whole hath shone.
Whilst Heresies arise of varying clime,
And varying form and color, the true Sun,
One and the same through all advancing time,
The Whole His Mansion makes, vast, uniform, sublime.

III.

Mark, how each Creed stands in that Test reveal'd,
Romish, and Swiss, and Lutheran novelties!
As in the light of Spencer's magic shield,
Falsehood lets fall her poisoned cup and flies,
Rome's seven-headed monster sees and dies!
New forms of Schism which changing times supply,
Behold the unwonted light in wild surprise.
In darkness bold, bright-shining arms they spy,
And down their Parent's mouth the Imps of Error hie!

IV.

The Church her ample bosom may expand,
Again contract,—may open far and wide
Her tent, extend her cords, on either hand
Break forth, again into herself subside;
Alike with her Faith's oracles abide,
Revered by fickle worshipper or spurn'd.
Oft faint, ne'er lost, the Lamp by Heaven supplied,
Oft dimm'd by envious mists, ne'er undiscerned,
God's Witness, through all time, hath in His Temple burn'd.

V.

O Holy Truth, whene'er thy voice is heard,
A thousand echoes answer to the call;
Though oft inaudible thy gentle word,
While we regard not. Take me from the thrall
Of passionate Hopes, be thou my All in All:
So may obedience lead me by the hand
Into thine inner shrine and secret hall.
Thence hath thy voice gone forth o'er Sea and Land,
And all that voice may hear,—but none can understand,

VI.

Save the obedient. From both love and hate,
Affections vile, low cares, and envy's blight,
And controversial leanings and debate,
Save me! from earthly film my mental sight
Purge thou, make my whole body full of Light!
So may my eyes from all things Truth convey,
My ears in all thy lessons read aright,
My dull heart understand, and I obey,
Following where'er the Church hath marked the Ancient Way.

From the English Churchman.

PRESENT ASPECT OF THE CHURCH.

(*Concluded.*)

It may then, we conceive, now be said, that there are two very distinct characters in that Catholic movement, which has stirred from its foundations the religious mind of this country: the one older and infinitely more general and enlarged, the other recent and limited, though undoubtedly of abundant energy within its sphere.

The spirit of the first was, as we conceive, to catholicise the members of the Church of England, but without "unprotestantising" them. It was, in its leading design, to pursue the ideal excellence of the Catholic system, of the Word of God developed in Christian institutions, as it is gathered from the best and purest ages, churches, and men. It was to seek the realization of this excellence within the Church of England, and to seek it by the sedulous and humble employment of all the means of grace which she affords; by the endeavor to enter into her spirit and take the full measure of its capabilities in the hope and confidence that they would be found fully adequate to our needs, and that in the order of divine wisdom her holy discipline would be revived, and her manifold ministries of love to the souls of men enlarged; and that she would surely, if her children were faithful to their high vocation, not fail to revive and represent, even in these latter times, the early and unsullied glories of the bride of Christ. And this yearning to restore the decay, and to temper the waywardness of the religious life of our age and country, to clothe it in the forms which are most favorable, because divinely ordained for the purpose, to its elevation and expansion, to its power and permanence, was no traitorous or disloyal thought towards that spiritual home around which are twined all our dearest associations. It was a conviction growing out of love, that we had too much and sadly fallen beneath the spirit of her laws, that the hurts of God's people were but too slightly healed, that the harvest more and more outgrew the fewness and feebleness of the laborers: that the beleaguering powers of Satan and the world waxed bolder and bolder in their tents around the walls of the city of God; that some spiritual enginery other than that which the degenerate state of popular temper and opinion supplied, must be brought into the field, or the garden would become a wilderness, and the fenced city as an heap. At the worst, a pardonable dream, surely they at least will say, who have scanned the necessities and dangers of the land, who have taken the length and breadth of its poverty, its misery, its unbelief, and of the incapacity of separatism, of the existing parochial organization, and even of Church extention, as it is now understood, to cope with them; and whose hearts have throbbed with the threefold impulse of the Christian, the patriot, and the man, to apply some remedy to the gigantic evils that threaten to devour the noblest people upon earth.

Those indeed may well treat it as a vision, who consider this conception inadequate to its purposes; who doubt the possibility of reproducing, in a reformed Church, and at the present era, that energy of self-denial, that high-wrought temper of courage and zeal, that effusion and redundancy of love, which, once so common, now would be regarded as well-nigh miraculous; or who, unhappily for themselves, have but feeble sympathies with the undivided Christendom of the martyrs and the fathers, and who are confined within the straitened limits of modes of thought and feeling, derived exclusively from one particular period, and one desperate emergency. But it is of this development, not of its exaggerations or its counterfeits, that we assert, that it affords the best of all perceivable prospects of neutralising the dangers, and of satisfying the wants of the age: that it implies no abandonment of our national traditions, no disloyalty or half-allegiance to the Church our mother; that no other real hope exists of any revival of that discipline, the right use of whereof the Reformers were much inclined even specifically to place among the notes of the Church of God; that it is no sectarian or party movement, but a movement of the Church as well as a movement in the Church; the audible response of the Church to the call of her own glorious and expanding destiny, to unfold amidst much sin, much weakness, much degeneracy, the truest likeness of her Lord, and to feed and cherish, on behalf of Christendom at large, the best hope of her ultimate restoration to unity and repose.

And we need not scruple to refer to the testimony in this case beyond all suspicion, of one of the severest judges, one of the acutest and most searching perceivers, among the men of this generation. Mr. Carlyle will not be suspected of any undue favor towards the attempt to resuscitate, in the England of the nineteenth century, the stern self-chastening discipline, whereby the Church reached the ripeness of her strength; but even he* has at length found in this "Puseyism," that it too is an effort, perhaps a weak and even morbid, but yet an honest and true effort, of our afflicted humanity, to find relief from its diseases, growing sorer amidst increasing wealth from day to day, in the restoration of more open, more comprehensive, more practicable and effective relations between the bewildered flock and the Eternal Shepherd. Governments and philosophies of morals or of trade have their remedies for the ills of life and of society; be our part and lot with those who rivet their faith upon that one scheme of human amelioration, which is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; and in that house of many mansions, whereunto we all hope to reach, space, as we trust, will be found for those whose hearts have not fainted in the day of adversity, but who steadily adhere to those means and promises of good, that are alone and alike stamped with the seal of God's revelation and of man's experience.

The effort for spiritual revival of which we have spoken aims at assimilation, not to Rome, but to something quite distinct, something higher and better than Rome; to that original of which Rome is a mutilated copy, that standard which she seems with us to acknowledge, but beneath which we both, though in differing degrees and modes, have sunk. May we not redeem our own shortcomings without adopting hers? The end proposed, is that end which the Church acknowledges: the means employed are, walking in the path of her ordinances, and cherishing the spirit that pervades them. In pursuing such an end, by such means, we can only approximate to Rome where she approximates, or shall approximate, to truth; we must remove farther and farther from her, where she departs from it: and if it be a duty to desire and hope for such removal, with surely at least equal earnestness should we labor, yearn, and pray for such approximation.

Of the Catholic sentiment thus described, we believe that it is so congenial to the predominating ingredients in the constitution of the Church, and likewise so truly an evolution from within, from the very seat of her life, and not an importation from without—that to contemplate its ejectment or exhaustion from her system is in no degree less visionary than the opposite speculation of an approaching reconquest of the Anglican Church to the papal domination. It never could be effected, except by such a second reformation of the institutions, and of the formularies of the Church, as would wholly alter their character and destroy their identity; such a process as we do not believe that, even in the present relaxed state of her discipline, five men among her clergy could be found to propose or to support. Perhaps the nameless author, who has recently vented his chaff upon the public under the name of *Liturgical Adjustment*, might find himself solitary in his noxious but utterly impracticable proposition.

But what course will be pursued, what course ought to be pursued, towards those propagators of Catholic tenets and usages, who do not scruple to denounce Protestantism as a principle of unmixed evil: in whom the attraction of the Church's essential Catholicity is sufficient, but only just sufficient, to overcome the repulsive force of the Protestant elements admitted into her institutions; and who do not dissemble, that, in their view, Rome, if not a true normal pattern of Christianity, is yet the best existing standard, and one to which we ought to seek to conform? Rome, who is always at our gates as a foe, though in her legitimate sphere she be also an elder sister: and with this foe they parley, in the hearing of the people on the wall. At the same time they relentlessly pursue, with rebuke and invective, the Protestant name. Mr. Newman has recently retracted, through the medium of a public journal, a collection of certainly very vehement and fierce expressions, in which he had employed his great powers of thought and language to characterize the evils of Romanism. We can find no fault with his Christian humility in correcting what he believes to be in excess, and contrary to charity. But we could have desired that he had more exactly defined what he proposes to substitute for the protestations thus withdrawn; we could have wished that there had been, if not from him, at least from those writers in *The British Critic* who are believed in the main to accord with, though somewhat to overpass, him, some similar retraction of their many hard speeches against men and things which England in her inmost heart reveres; against that "Protestantism," which, in the language of those whom they are chiefly read, in the common phrase and thought of millions of their countrymen, is no symbol of a bare cold negation, or of a license for infidelity, but is the usual exponent of a substantive, undoubting, Christian, Catholic belief: We could have desired a few cheering words of cordial love towards the Church of England—still their Church—to show that their hearts are not wholly alienated and remote from her, even while they set the most pious examples of ministry in her sanctuary; and to remove that deadly chill with which their ordinary writings, in the remarkable periodical we have named, freeze the very life's blood of many that repair to them to be taught how they may unite loyal love to

* See Carlyle's "Past and Present.

their own immediate mother, with a true acknowledgment of brotherhood, even to those who assault and wrong her; how they may so cherish the large overreaching Catholic sentiment, as, by its re-action, not to enfeeble, but to invigorate their local and proximate attachments.

We take comfort, however, in reflecting, not only that the great body of those who hold Catholicity to be the first element in the Church of England, and Protestantism the second in due subordination to it, are wholly untouched by these semi-Romanizing tendencies. We find a further consolation in the fact that Mr. Newman, Mr. Oakeley, and such persons around them as are known to the world, are men in whom, if in any, the intemperance of particular propensions, or the bias of the judgment, is most likely, under God, to be corrected and counterbalanced by the soundest ethical habits, and by the great Christian specifies of earnestness, humility, and prayer. To these resources we add the confidence, that their position in the Church of England is securely stayed upon the great Catholic principle of allegiance to her as the ordinance of God for the government of their souls; that they reject with abhorrence the temptation to apostatize, and that in their case the discharge of the obligation of obedience will not be less but rather more resolute, because it entails another duty of crossing and mortifying their own tastes, and in some degree, perhaps, their own affections. If their frame of mind and opinion, taken together with their circumstances, thus constrain them by practical tests to concentrate themselves with few extrinsic supports upon the single and simple will of God, this at least cannot be denied, that they are pupils in a school of perfection.

Although the sentiment may seem strange and incongruous, in a publication to which the same remark is applicable, we cannot help expressing the conviction, that great mischief has arisen and may arise from the habitual practice of anonymous authorship, upon these most delicate and dangerous, as well as most solemn and sacred subjects. Let us speak freely on this matter. As a general rule it may be said, that no man writing upon controverted questions without the constant sense of responsibility which publicity entails, will write with the same degree of caution, the same degree of considerate forethought, the same degree of tenderness for the weak, and of wise and comprehensive charity, to which he would attain if he had that aid. An increased severity of judgment, a higher strain of invective, a more copious use of rhetorical coloring, a more artful and constant resort to dialectic subtleties, a greater recklessness of consequences, and a blunted instinct for pure truth, commonly distinguish anonymous authorship upon matters deeply moving the nature of man. The anonymous writer conducts a process that ought to be judicial, in the dark; in the dark he condemns, he lashes, and he stabs; unseen himself, he sees, and he acts without the salutary check which the consciousness of being seen imposes.

In this great controversy it is remarkable that in nearly every case, (for we are bound to except Mr. Newman's work on Justification,) where anything like general scandal has been given, it has been by publications without a name. The editors of Mr. Froude's Remains were nameless; and every man knows how much of the bitterness of the contest dates from their appearance. Had Mr. Williams written his *Tracts on Reserve* in his own name, and not under the shelter of a quasi-corporation indistinctly known to the world, we venture to believe, that, together with their unhappy title, he would have effectually avoided whatever else has tended to produce such injurious misapprehensions of his meaning. Again: the ninetieth tract was nameless, and it convulsed England. Doctor Pusey, in a work with his own signature, re-traversed nearly the same ground; but so different was the general *tone* as a painter would say, of the performance, that we never heard that he was made a sharer in any of the censures which issued even from Ecclesiastical authorities, against the argument of that tract. And ever since the tracts have ceased, it has not been by the known publications of the Oxford writers, but by those which a portion of them have sent into the world in the character of reviewers, that offence has been propagated and renewed. Our motive for offering these observations has been a conscientious conviction of their truths, and their importance. As to their recoil upon ourselves, that is a secondary matter; we are not careful to seek a justification: if we can secure a general acquiescence in the sentence, we will cheerfully submit to be smitten by it.

We have labored to describe frankly the position of an extreme section of theologians within the Church of England. Some persons conceive that not only are they guilty of hypocrisy because they remain within her, but that their Diocesans also are inexcusable for permitting their continuance, and indeed for encouraging it by recognising them as in all respects brethren, though reproving, as they may think fit, any opinion or practice which they judge to be injurious. We differ in the strongest manner from both of these positions. Although we carefully distinguish this section from the legitimate Catholic development, of which we believe it to be an exaggeration, we rejoice that these excellent persons abide in the Church to enlighten it by the holy example of their lives, we rejoice that they feel the awful responsibility of that condemnation, which they would undertake to pronounce against her by the act of quitting her communion. It may be a light matter for those who seem to seek to drive them forth, to pass from sect to sect, like butterflies from flower to flower. But allowance must be made for the totally different rules which persons of different convictions apply to the consideration and decision of the same question. It might be perfectly honest and consistent in those, who hold latitudinarian opinions respecting the Sacraments, to leave the Church from their dislike of her language, or because of their impatience of reproach from any of her members, or of their anxiety to give more unequivocal expression, more free scope, to their own particular instincts, in matters of religion. But with those whose case we are now considering, the conditions of action are, as we conceive, very different. To them the Church of England either is the stewardess of the covenant of grace, or she is a counterfeit and an usurper. They cannot quit her communion without the most fearful guilt, unless she be the last. They cannot quit it without affirming her to be such. Are they then to be seduced into such a pit of temptation because a popular clamor admonishes them to it; or because they have a craving for greater spiritual luxuries elsewhere; or because interpretations, of equivocal and insufficient authority, or of no authority at all, are placed by some upon the formularies of the Church, such as in their judgment are at variance with Catholic truth? And this too while the Prelates of the Church became from year to year more copious and explicit in the exposition of her true nature, and of the power of her ordinances? Surely those, who say so, know not what they speak nor whereof they affirm; they are applying to the consciences of other men, the measure of their own, and are calling upon them in the name of a duty to perpetrate a sin. Surely it is the absolute duty of the divines and others whom we have named, upon the showing of their own principles, to abide where they are, so long as they conscientiously conceive that the documents of the Church intend or even admit the Catholic sense, such a sense not being disowned or excluded by the plenary authority which, as we apprehend, is alone competent to pronounce such a sentence. And may God grant to the objects of this provocation a clear judgment and a cool head, to walk steadily where they have hitherto walked, though the wrath of the tempest be on one hand, and the treachery of the shore on the other; and likewise to measure aright the responsibility of even indirectly leading others to do that, of which they for themselves perceive the peril and the sin.

If then the Catholic principles, originally contemplated by the private conclave of Oxonian divines, be firmly and ineradicably planted within the Church of England, and from day to day assert an increasing sway over her temper and her actions at large; and if with these sentiments there be now at length combined the hazardous element of a positive leaning towards Rome, and a disavowal of the stern resistance offered by our divines in general to her claims; what is to be the issue? Must not this fire either spread or be extinguished?

Our answer must be founded on certain assumptions. First, on the assumption that the great spiritual laws and facts, upon which the Church is founded, shall continue to command the general assent of our spiritual governors; for we do not pretend to forsee the issue of the confusion that must inevitably prevail, if Clarkes and Hoadleys, or even if Scotts and Holloways—nay, more generally still, if any description of extreme, or hot-headed, or light-minded men—were, for a series of years, to be chosen, under any combination of circumstances, to fill the posts of authority in the Church. Secondly, we proceed upon the further assumption that our governors, moderate themselves, shall also generously tolerate immoderation in others, (of course, while using every effort to allay and abate it,) even up to the farthest bounds of charity and wisdom, not only in compassion to human weakness, but from the consideration that, still oppressed by our own low spiritual state, we have not yet laid the foundation of well-schooled opinions in chastened and mortified tempers. We do not look to, we should be among the first to deprecate, the choice of Bishops elect from any one complexion of sentiment exclusively. Nor do we desire the prevalence of a cold mediocrity; nor to see preferment confined to such divines as might most strictly coincide with our own, or any other, private judgment: but to men, firstly, whose sentiments lie clearly within the limits of extravagance or morbid affection this way or that; and next, who will treat with uniform long suffering and gentleness *all* that lies within those limits: men of devout earnestness, without temerity or passion: men who will act under the lively recollection that they are stewards for the future, and that every step, in which they tread awry, must bear injuriously upon interests of inestimable value.

Under these favorable, but (because they scarcely imply more than a continuation of what at present exists) not, as we think, extravagant suppositions, we look hopefully forward to the future development even of that theological school amongst us which most leans to Rome. For, in the first place, the testimony of the Church herself is so decided, and her precautions so many and effective, that it is, we believe, quite impossible for them to effect the importation of the system of actual Rome amongst us, if, indeed, which we do not wholly believe, they seek it. In the second place, we conceive, that it is not in human nature that they should continue for an indefinite or very long period, without becoming either less estranged in spirit, or more so in outward position. And seeing that their principles have determined the latter, while novelty and temporary excitement, as well as hard usage, must or may have acted upon the former, we confidently look to the triumph of the permanent over the transitory influence, and to their gradual return to a more firm, cheerful, and harmonious tone of accordance with the institutions of the Church of England.

Much might be said upon a totally distinct aspect of the Oxford movement—that in which it looks towards Protestantism in general, whether as represented by such national establishments of religion as involuntarily lost the Episcopate, or by those who have wilfully departed from the reformed Catholic communions of these islands. But it is time that these remarks, already so protracted should draw to a close; and we shall do little more than offer one or two observations intended to obviate any misconstructions that might possibly arise out of what has been already said.

The doctrine of toleration, which we have advocated, is commonly popular with those who have not the upper hand; and who are apt to invoke it on their own behalf, without reflecting that their conduct may shortly become a plea in the mouth of their adversaries. We have not overlooked this alternative; and when we speak of toleration, we mean equality of dealing—we mean patience, and brotherly or fatherly endurance, looking both ways; both ways limited by the integrity of the faith and of essential order; both ways free and absolute within those confines. We do not, for example, ask on the one hand a license to teach the doctrine of Transubstantiation, which is contrary to the Articles of the Anglican Church; nor, on the other, a permission to impeach the Catholic creed of all Christendom, by setting down, as contrary to Scripture, that clause of it which teaches "one baptism for the remission of sins." Were the contradiction of the plain declarations of the local, and much more than of the equally plain declarations of the universal Church, to be legitimatised by the course we urge, we should see in it an abandonment of truth and order, which never could lead to permanent peace, but must issue in general anarchy. But, on the other hand, we would as strenuously deprecate any attempt to bind consciences (for example) to Bishop Tomline's *Exposition of the Seventeenth Article*, as to rivet upon them that somewhat technical and peculiar notion of the Eucharistic Presence, which Archbishop Cranmer, in his last years, adopted, and which he declared when upon his trial. No doubt it is an arduous task for spiritual rulers thus to hold the balance even and unswayed by the gusts of passion, and to discern the dividing lines of faith and opinion in the details of theology; but unless it were for arduous tasks, why were great faculties conferred upon mankind, and great means and exercises supplied for their improvement?

Again: as we, in the capacity of a Church, have much to learn from other Churches, so, as leaning to this or that form of thought and feeling within the Church, have we much to learn from other modes of thought and feeling. We believe that, in the main, those who lean to the school called Evangelical, and those who regard with the strongest sympathies the Catholic movement, are alike, and earnestly attached to the communion of the Church; that they have many, and those the most essential, points in common: that both have rendered great services to the Church: that each has imparted much benefit to the other; that each is greatly superior to the conventional and secular school of clergy, frozen in doctrine and relaxed in life, which, by efforts unconsciously combined, they have been co-operating to supplant. The Evangelical system, as well as the more strictly and specifically Catholic, has its counterpart in the Church of Rome. There it exists in harmony with the whole, of which it forms a most valuable ingredient: we only want a diffused spirit of larger wisdom and a stricter discipline, to assign to it, in like manner, its place among ourselves. Without the safeguard of Catholic principles, it might indeed run out into fanatical excess, or wither into unbelief; but, amalgamated with them, it becomes a proper element of their exterior, if not of their vital, activity.

We shall venture with great deference, to observe, that, in the particular of preaching, rather as to its form than its matter, our clergy, as a body, have yet much to learn; and that they may, perhaps, acquire a part of it from that school among themselves, which, in popular language, would be termed Evangelical. Preaching is a great Christian ordinance, and admirably suited, in its own nature, for the propagation of principles; we grieve, therefore, to see occasionally a sort of jealousy of this instrument, and a disposition as it were to avenge upon it the dishonor, which its exclusive admirers are so apt to do to the yet more solemn and elevated offices of the Church. But further: will the day ever arrive when English preaching in general shall attain to the natural ease and freedom, to that pastoral and persuasive character, in which we fear it is much behind the preaching of many other countries and communities, both Catholic and Protestant? It is not that it fails in matter and in thought. But the sermon still remains essentially the written essay. One consequence of this is, that it does not come with authority. Its very assertions of the doctrine of authority are themselves cold abstractions. It has many excellences: the clergy strive hard, and in many cases with wonderful success, against a vicious system: but yet that which is conceived according to the idea of a written essay, cannot, by any effort in the delivery, be converted into a warm and living sermon. We do not, in preaching, follow the path which nature spontaneously dictates to a man, desirous through the gift of speech to persuade his fellow-men. A speech of two hours is often heard with less wandering of mind, than a sermon of thirty minutes, and that by men whose hearts are interested in the subject of the latter, to a degree infinitely exceeding their care for the former: but the latter is a dissertation, and does violence to Nature in the effort to be like a speech; the former is, at least, more like what Nature prompts. An essay may, indeed, be of such surpassing excellence, as to be heard with unbroken interest throughout; but the mass of the essays of a body of fifteen thousand men never can. We long for the day when, not by mere amendments in detail, but by the introduction, or the general prevalence, of a new idea of the proper basis of the practice of preaching, the Church of England shall be placed in a position to avail herself of the full power of this mighty engine for promoting the glory of God, and the conversion, edification, and salvation of the souls of men. And we do not say that any school or portion of the clergy is in anything like full possession of this secret; but we think it evident from the results upon our congregations, that the more full and Catholic teacher has in this matter something to learn from those whose scheme of doctrine we believe to be far more meagre and superficial.

Again, as to the charge of uncharitableness, which is advanced against Catholic doctrines, on account of their supposed bearing upon the spiritual condition of the members of sectarian bodies. We are convinced that this accusation is in itself light and bodiless as air; but we are not sure, in the same degree, that those, at whom it is aimed, are apt and successful, or indeed sufficiently sedulous, in showing it to be so. They are charged with unchurching other religious bodies. And indeed, upon the societies as such, and as distinguished from the persons belonging to them, Catholic principles, we conceive, can have no mercy; but the question is, do those principles deprive pious individuals of their privileges, or their hopes? We would refer to the concluding part of the able work of Archdeacon Manning, on the Unity of the Church, for a full answer to this question. In the meantime we reply, Catholic principles take from the members of sectarian bodies, nothing which they claim for themselves. They say that sacraments are but signs. It is not denied that in this, their own sense, they have sacraments. They allege that churches are human and voluntary associations, for the purposes of Christian worship and instruction. It is admitted that they are so associated. They allege, that those members of their churches who have a living faith and love, are united to the Redeemer, and are members of His Church, mystical and invisible. All this is joyfully recognised. All that is positive and substantive in their claims for obedient believers, Catholic principles not only allow, but declare. The real negations are on the other side. The Catholic faith, over and above what we have recited, teaches that there has been embodied in the Gospel revelation, a visible and permanent organization, chartered and endowed with spiritual gifts for the salvation of men. This they deem heresy. It is their misfortune: would to God it were in our power to rid them of it! In doing it they would be invited to part, not with their belief, but with their unbelief. The Catholic has open to him the full breadth of the ground of spiritual communion with the pious soul, wherever the soul is found: he has also another ground, which supplies him with larger and more expanded hopes for mankind, in the belief of a specific organ of ordinances for their salvation; could that ground be removed from under his feet, the change would enrich none, though it would make him poor indeed.

Nor do we indeed fear to add, that there is one vital and prolific subject, upon which the Catholic system lays a ground of sympathy and concurrence with the pious separatists of our own country, such as no other school of opinion within the Church can possibly afford. For no other school is friendly to Ecclesiastical discipline; others have indeed, in this respect, sadly departed from the principles of the Reformation, (whether Continental, Anglican, or Scottish;) and Catholic views alone can effect a return to them. The great strength of dissent in this country lies, as we believe, in the impression of serious-minded persons of the middle and the lower class, that the Church of England is a faithless and adulterous Church, in her neglect of discipline over her lay members. To accomplish the removal of this impression, would be to reduce dissent to a *caput mortuum*. It can only be removed, by an important progression in the Church with regard to that department; and, although we are precluded by want of space from pursuing further this interesting question, we have indicated the quarter from which only that progression can be expected to proceed.

And now we have done with our mighty theme. The brain almost reels at the magnitude of the interests, and therefore of the hazards, involved in it. It has been our desire to handle it with a freedom proportioned to the necessities of the case, but not exceeding them. If towards any communion, Protestant or unreformed, towards any person of whatever station or whatever sentiments, we have entertained convictions or uttered language wanting in charity or respect, we acknowledge the heaviness of the fault and implore pardon. And, at least, we cannot draw the curtain upon the sad picture of Christian division and dissension, without beseeching the reader to offer up to God the fervent prayer, that the afflicting contemplation of such a scene may inspire him with the resolution to seek peace and ensue it in the vineyard of the Lord on earth; and if he cannot here enjoy his soul's desire, then, that he may be moved by the prevailing discord the more manfully to press towards the the mark for the prize of entering into that rest wherein the unclouded presence of God shall enlighten His people, and His unity shall enfold them for evermore.

COMMUNICATIONS.

For the Churchman.

Rev. and Dear Mr. Editor,—Your worthy correspondent "Laicus" is certainly mistaken as regards the *late* Bishop Herbert Marsh, of Peterborough, and the merits of his 89 questions, or, I am sure, he would not have written as he has, on the subject, in his recent communication in the Churchman.

The whole history of the affair to which "Laicus" only refers, is so strikingly akin to the hubbub which has been raised throughout the Church, and which a certain class of our brethren are, I am sorry to say it, too much disposed to foment and cherish—when things do not proceed exactly as they wish them—that it is worthy of a review. And if it shall really be found that "old Bishop Marsh" was guilty of an "*innovation*," in what *he* did, I shall then say that Bishop Onderdonk most richly deserves the odium and reproach which have been heaped upon him for doing his duty as a bishop.

The Right Hon. and Right Rev. Dr. Ryder, *late* Bishop of Gloucester, and also of Litchfield and Coventry, was a distinguished prelate of the English Bench, whose views and sympathies, nevertheless, were in agreement with what some are pleased to call "*evangelical*" principles. In accordance with these his Lordship thought proper to prepare a set of questions for the examination of candidates for holy Orders, and clergymen who sought a license to a cure of souls in the diocese, who were required to answer them in writing. As no one was ordained or received by the bishop who did not reply thereto *satisfactorily*, it so happened that in process of time an individual was rejected; but, inasmuch as a bishop was understood to have the power, not only to examine in any way he chooses, to ordain or reject a candidate for holy Orders, without ascribing a reason, but also to deny a clergyman license to a curacy or otherwise in his diocese, little or no notice was taken of this affair, and Bishop Ryder happily escaped the charge of having made an "innovation."

Soon after the introduction of this mode of examination by so exemplary a prelate, the Bishop of Peterborough—"old Bishop Marsh"—began also to think it every way preferable to the old fashioned *vivâ voce* method, and determined upon adopting it. His lordship's scheme embraced the whole plan of human redemption, and the only requisition he made was, that the answers given should be brief and yet sufficiently explicit upon every point proposed.

The rejection, however, shortly after the adoption of these printed questions, of a person in the diocese of Peterborough, was viewed in a very different light from what that had been in the diocese of Gloucester; what was considered just and proper in the first instance, was loudly condemned in the second, and a thrust at Calvinism, as Bishop Marsh's was *supposed to be*, was, of course, so unpardonable a sin, that even the admission into the Church, of a papist in disguise, or under any circumstances, would have been regarded a far less aggravated offence, and probably had made much less noise.

The matter, finally, was brought before the "House of Lords," and what was the result? The good, the learned, and pious Bishop Marsh so fully sustained the prerogative of his high office, in all *he* had done, that he needed no coadjutor from among his brother peers; he triumphed manfully over those who sought to bring the Church into subjection wholly to themselves.

Thus "Laicus" will perceive he has not done justice to the bishop; 1st., inasmuch as "old Bishop Marsh" was *not* guilty of an "*innovation*," in introducing the system of printed questions into his diocese; and 2d, because his lordship was not "*obliged to throw away all his labors.*" To my certain knowledge the bishop continued to pursue the same method for years after the occurrence in the "House of Lords," and I should judge, from his well known character, his firm and tried adherence to right principles, that he did so until the close of his Episcopate.

In reference to Mr. Carey's ordination, it would be as presumptuous, as it is unnecessary, for me to offer even a single remark; nevertheless, let me say that I rejoice, as does every consistent, right-minded Churchmen, that we have

a Bishop who has given, and was capable of giving, so glorious and creditable a proof of how worthy he was, and is, and, by God's grace, will be, to be the successor in the see of New York of so great, and good a man, and so excellent a prelate, as was the *late*, but now sainted Bishop Hobart! who would suffer no dictation, who knew his duty, and performed it faithfully, fearlessly and nobly.

May our beloved Diocesan be spared to the Church many a year to come, and enjoy what he has, I think, secured, the heart, the affection, the reverence and esteem of his highly favored clergy and people. I am,

Rev. and Dear Mr. Editor,
Your very faithful friend,
and brother Presbyter,
FILIUS ECCLESIÆ.

For the Churchman.

COLERIDGE.

Like some full tree that bends with fruit and leaves,
While gentle wind a quivering descant weaves,
He met the gaze; with sibel eyes, and brow
By age snow-clad, yet bright with summer's glow;
His cheek was youthful, and his features played
Like lights and shadows in a flowery glade.
Around him flowed with many a varied fall
And depth of voice 'mid smiles most musical,
Words like the Seraph's when in Paradise;
He vainly strove to make his hearers wise.

Sterling.

(CONCLUDED.)

But to return to the more immediate thought with which I set out at the commencement of this theme.

Peradventure the pilgrim at the grave of Coleridge will instinctively recreate his mind with some of the most interesting or striking passages in this scholar's life; a man of whom it has been justly said by a brother bard,* "was always a poet," even from the first dawn of intellect. And indeed, if the term, "a poet born," applied to any individual be correct, or proper, it is well bestowed in this instance. His own words corroborate this assertion in every particular, in every morsel of poetry and autobiography he has left behind him. Here is a fragment:

"I was in earliest childhood huffed away from the enjoyments of muscular activity from play, to take refuge at my mother's side, on my little stool, to read my little book, and to listen to the talk of my elders. I was driven from life in motion, to life in thought and sensation. I never played except by myself, and then only acting over what I had been reading or fancying, or half one, half the other, with a stick cutting down weeds and nettles as one of the Seven Champions of Christendom."†

Are not these the features and feelings of an embryo poet? Here we have a correct picture of his childhood, his dawning dream of poetry drawn by his own masterly hand. It is authentic and characteristic; and our only regret is, that he did not see fit to furnish his friends and admirers with more in the same graceful and unaffected style; but he was chary of his youthful reminiscences—at least with pen and ink. There is but one more to be presented in this place; but it is very, very beautiful. It is the portrait of his reverend father, a clergyman of the Church of England: in truth, it is as lovely a sketch as ever son drew of parent.

"In my seventh year, if not the very same time, i. e., Oct. 4th, (he is speaking of some irrelevant matter) my most dear, most revered father died suddenly. O that I might pass away, if like him, I were an Israelite without guile. The image of my father, my revered, kind, learned, simple-hearted father, is a religion to me!"‡

These few simple words convey to the reader's mind materials for much delightful study and meditation. The poet gives us his imbodiment of religion and poetry in this filial eulogy—in this sweet and quiet picture of a pious father and clerical scholar—the good Vicar of Ottery, St. Mary, in Devonshire. This parish priest was a man of great learning, and head Master of Henry VIII.'s Free Grammar School. But the most attractive and hallowing idea connected with him is, that the very remembrance of his virtuous and godly life, was "*a religion*" to his gifted son. Can any thing be more glowing than such a sentiment incorporated in the mind of any individual? What must it have been to an intellect like that of Coleridge? Is it not a beautiful thought, that there has been a beloved being on this earth, who once adorned and gladdened it: whom we have loved, and who has loved us: whose gentle virtues and Christian character have so impressed us with the beauty of holiness, that among all the changes and chances of this mortal life, this sweet spirit still dwells uppermost in our memory: to remind us of the heavenly attributes of religion: to cheer the soul to the latest hours of our feverish existence, even when the mists and shadows of death shall encompass us around with a veil of mystery? Is it not a blessed thing to have such a happy impression treasured within the secret and sacred cells of the heart, for the mind to dwell upon in the wilderness of human life: where the soul has been pained, and wearied, and sickened, with the rude contact and jostle of frigid insensibility, or still colder heartlessness? There is a religion in worth. There is a golden light playing perpetually round the name and memory of a Hooker, a Jeremy Taylor, a Herbert, and a Heber! Ay, there is a bright and native lustre emanating from the name of Coleridge: the poet's brief chronicle has immortalized the good Vicar of Ottery! It was not an ideal form with him, a dream of fancied excellence, but a reality: it was from personal knowledge: an acquaintance with life in almost every condition, that caused him to speak thus from the fulness of his heart of a country pastor and parent, who first impressed his infant mind with the perfect imbodiment of a Christian. How completely and indissolubly this paternal teacher and model—model in the free humanities of life, was associated with his ardent and youthful spirit; his honest and buoyant aspirations, may be learnt also from another passage, or stray note, written in the book of a friend. "When I was first plucked and transplanted from my birth-place and family, at the death of my dear father, whose revered image has survived in my mind, to make me know what the emotions and affections of a son are, and how ill a father's place is likely to be supplied by any other relation, Providence (it has often occurred to me) gave the first intimation that it was my lot, and that it was best for me, to make or find my way of life a detached individual, *Terræ Filius*, who was to ask love or service of no one on any more specific relation than that of being a man, and as such to take my chance for the free charities of humanity."

This venerable parent, village preacher, and learned Hebrew scholar,§ was thus associated in his mind with all the tender feelings of childhood, as well as the scenery of his native village. A winning sentiment from the charities of the heart—which may be traced to this source—has gushed forth with exquisite and irresistible tenderness, in a passage in his "Sybiline Leaves," where the Christian philosophy of human sympathy is exhibited in his beautiful allusion to the Village Chimes, when he was far, far away from their gladdening sound, transplanted to a huge city—a Christian Student. The village bells, "the poor man's only music," are affectingly introduced in this lovely and poetical reminiscence of his boyhood home:—

"I dreamt
Of my sweet birth-place, and the old Church tower,
Whose bells, the poor man's only music, rang
From morn to evening, all the hot Fair-day,
So sweetly that they stirred and haunted me
With a wild pleasure, falling on mine ear
Most like articulate sounds of things to come!
So gazed I, till the soothing things I dreamt
Lull'd me to sleep, and sleep prolong'd my dreams."

Yes, in dreams, he wandered back to a rural nook in Devon; and he beheld once more the forms imprinted on his youthful memory. His untravelled heart, beat free once more with glad sympathy for the poor man, whose "only music" was the hallowed harmony from that old Church-tower, where his father proclaimed the words of peace, and good will to men within the sanctuary, and illustrated it without the temple-gate; so that religion stole insensibly on his young breast, like a choral symphony upon a tuneful ear. And deeply implanted in his inmost soul were the precepts of humanity! and he would often give his thoughts free utterance! Solemn and mournful at times, were his breathings upon this theme: devout, earnest, and affecting, he always appeared when discoursing upon this sacred subject: an eloquence peculiar to himself would burst forth occasionally in impassioned strains, so that he kept his listeners spell-bound until his declamation ceased; and then they marvelled at his wonderful and gifted intellect. And was not veneration for the memory of a revered parent, who suggested these thoughts, well expressed, when he called that feeling and sentiment—religion?

I have said that the poet was chary of his youthful reminiscences with pen and ink; and so he was: but in the poem* from which the lines just commented upon are extracted, there is reference made to his city education, and a disclosure of personal feeling, in a delightful soliloquy.

His child is "cradled by his side," and he thus addresses the slumbering miniature of himself:—

"Dear Babe, that sleepest cradled by my side,
Whose gentle breathings, heard in this deep calm,
Fill up the interspersed vacancies
And momentary pauses of the thought!
My babe so beautiful! it thrills my heart
With tender gladness, thus to look at thee
And think that thou shall learn far other lore,
And in far other scenes! For I was rear'd
In the great city, pent 'mid cloisters dim,
And saw nought lovely but the sky and stars."

In this casual allusion to the dim cloisters of Christ's Hospital, where the youthful idealist and interesting scion of the learned Vicar of Ottery passed some studious years, and became a famous Grecian; the wistful longings of a sensitive mind and an affectionate heart, are beautifully portrayed. What can be more exquisitely delineated than his anxious feelings to behold the familiar faces of friend or relative? —his hasty glance at the half opened school-room door, when some chance visitor suggested a hope that the "*stranger*" might prove a

"Townsman, or aunt, or sister more beloved,
My playmate when we both were clothed alike."

It has been well said, that a "poet, who is destitute of feeling, is deprived of the first source of excellence. He may be ingenious, but he can never be great. He is ignorant of the secret which supremely sways the mind." Of feeling and sensibility, Coleridge possessed an unusual share, and there is no period of his ruminating life known when these identities of a tender nature and ardent soul, were hidden or obliterated. We are told indeed, that "he sought refuge from his own sensitive nature in abstract meditations, and delighted most in those subjects requiring the full exercise of his intellectual powers, which never seemed fatigued, and in early life never did sun shine on a more joyous being!"† Of his day dreaming propensities and classical reveries in boyhood, we have a characteristic memorial, penned by himself. "From eight to fourteen I was a playless day-dreamer, a *helluo liborum* (a book gormandizer,) my appetite for which was indulged by a singular incident: a stranger who was struck by my conversation, made me free of a circulating library in King Street, Cheapside." This remarkable passage in the Poet's life, needs perhaps the commentary and illumination of his friend and biographer, to free it from all obscurity: and here is the correct version. "The incident indeed was singular: going down the Strand, in one of his day dreams, fancying himself swimming across the Hellespont, thrusting his hands before him as in the act of swimming, his hand came in contact with a gentleman's pocket; the gentleman seized his hand, turning and looking at him with some anger, 'What! so young and so wicked?' at the same time accused him of an attempt to pick his pocket. The frightened boy sobbed out his denial of the intention, and explained to him how he thought himself Leander, swimming across the Hellespont. The gentleman was so struck and delighted with the novelty of the thing, and with the simplicity and intelligence of the boy, that he subscribed, as before stated, to the library, in consequence of which Coleridge was further enabled to indulge his love of reading."‡

It is not my design to dwell tediously upon the impression he made upon his school-mates and fellow Grecians, at Christ's Hospital, for his friend Lamb has painted him so vividly and boldly, that any further elaboration to so fresh and free a portrait as that presented by the author of "Elia," in his quaint picture of "Christ's Hospital Five-and-thirty Years Ago," is unnecessary. It is a sketch indeed drawn by a friendly and competent hand: by one who understood the subject and handled it like a master: in a few bold and vigorous touches, we have the Cloister-dreamer and Logician presented to the mental eye, without any doubtful identity. It is the boy-poet and scholar. There is however, an episode in his interesting life, upon which I must be permitted to linger for an instant. It occurred during his College-life, and illustrates the very striking features of this literary man, and subtle thinker, as well as humane son of a philanthropic sire.

It was in the beginning of winter, in the year 1793, that a young man of winning address and pleasing exterior, was seen wandering up and down some of the gloomiest streets and passages in London. Finally, he turned his erratic footsteps toward Chancery Lane—a street not less gloomy perhaps than those he had just traversed with irregular and involuntary ferment. Nor did his agitation cease when he entered this narrow thoroughfare: but like a person in a paroxysm of tumultuous feeling, he kept pacing its cold, damp, and stony pavements with redoubled impetuosity. He had strolled about the Metropolis in this way for several hours, and it was now late at night: a night in November—dreary, dark, and melancholy indeed to a person overwhelmed with pain and misery. He heeded not however the dismal, reeking atmosphere, or the flitting form of the chance passenger, discerned by the glimmering lamp, as he hurried onward upon some imperative journey of duty, or errand of necessity—the loitering way-farer, or the impatient footsteps of the professional man towards the abode of the sick or dying. No! he speculated not upon the lurid mists of winter, nor the employments of that crowd of strangers, whom the passing hour had revealed amid the thickening shadows and dark vapors of night to his lacerated heart, and lucent, yet bewildered vision. These breathing, passing shadows, were alike indifferent to him in his present mood: for to every living being that hurried by, his afflictions were unknown, and there is no feeling so intense and absorbing, as solitary anguish in the midst of busy life. At length overcome with fatigue, and wearied with mental anxiety, he seated himself dejectedly upon the chill marble steps of a private dwelling. What perturbation was exhibited upon the ample brow of that Cambridge scholar! and how the wonted lustre of his large, dreamy eyes, shot forth additional brightness, as his burning thoughts flashed from his throbbing brain and lit up his intellectual countenance with unwonted animation! His soul was sick with anguish, misery, despondency! he was overwhelmed, nay, crushed with the weight of thoughts and feelings which he could not restrain nor diminish. It was in truth a bitter hour to that sensitive and susceptible being, when he threw himself down upon the cold stones of Chancery Lane to rest, and if possible, think calmly for a brief period. But even this interval of repose and privacy was denied him. As he sat in a reverie of wretchedness, and in his own imagination, the most miserable of mortal men, he was importuned for charity by the destitute, hungered, and houseless wanderer. There were others, many others, still more miserable, and wretched, than himself within sound of his voice. And then it was, that the humanity of his affectionate nature illumined the dark thoughts within his breast; and the warm beams of benevolence, like the blesssed sun in heaven, arose to scatter the shadows of despondency and gloom that had kept possession of his overburthened mind. Yes, his compassionate soul hearkened to the tale of wo, and distress, as it was told with all the touching pathos of shivering indigence, in the cheerless atmosphere of a November night in London. He gave to the hungry suppliant, ay, gave the famishing, pallid, applicant, his last coin without hesitation, or distrust: it was enough for him to know and feel, that a fellow mortal wanted bread, and had craved a fraternal dole at his charitable hand. His own sorrows were mainly meditative—mental depression:* those around him arose from the keen pangs of rueful hunger—material suffering. And to relieve that, he scrupled not to empty his meagre purse of its alleviating contents: and when all was gone, sought shelter himself from the inclemency of the night, hard by. The next day beheld Coleridge—for he was the Cambridge scholar, and benevolent genius of the preceding night—enrolled as a private soldier, in the 15th Regiment of Light Dragoons! In this remarkable passage of the poet's life, we recognise the actuating principle that governed him to the end—the spirit of philanthropy. He forgot his own wo whilst mitigating the misery of others. The deep yearnings of love for the human family pervaded all his thoughts and actions. It gave a warm coloring to his prose—it sublimated his poetry. The Church-tower chime—"*the poor man's only music*," was no vague sound in his ear: it was the blessed echo of that revered father's voice whose pious memory was "*a religion*" to him, even when *he* himself was passing away to the Spirit-land! His hopes and aspirations, ay, every pulsation of his beneficent heart was quickened by this holy sentiment—*fraternal sympathy*. Although time changed and modified many of his early views and opinions in philosophy† and metaphysics, as it has that of other subtle thinkers, this leading idea—the beauty of the human soul when animated by the spirit of sacred humanity—retained its consecrated hold upon his affections to the end. There is a link between humanity and heaven! And this beautiful thought he has imbodied in his "Religious Musings;" one of the earliest of his poetical compositions. Thus the most ennobling perceptions of his youth were also the latest of his mental pleasures, and a Christian's hope, the last to fade away from his serene and ample mind:

O! Heart that like a fount with freshness ran,
O! Thought beyond the stature given to man,
Although thy page had blots on many a line,
Yet Faith remedial made the tale divine.
With all the poet's fusing, kindling blaze,
And sage's skill to thread each tangled maze,
Thy fair expressive image meets the view,
Bearing the sunlike torch, and subtle clew;
Yet more than these for thee the Christian's crown
By Faith and Peace outvalued all renown.

Sterling.

And when did religion ever inspire poet with more exalted enthusiasm, than it did Coleridge when he composed that impassioned and magnificent song of adoration to the Deity—the "Hymn before Sun-Rise in the Vale of Chamouny?" It is the vehement outpouring of a spiritual imagination—the exalted music of an enraptured soul, gushing forth with impetuous and hallowed melody. The most indifferent recitation of it elevates the mind: how must the harmony of its stately cadences have sounded, when the poet himself chanted them, as we are told he once did to a brother bard, at sun-rise, among the coves of Helvellyn. And with that generous poet,‡ we ask; "and can it be that the fire, soft as music, and the music clear as fire, that burned there, are extinguished—and those lips now cold and mute!" Yes, here rest the ashes of his departed brother—here is the sepulchre of Coleridge!

I left Highgate Church, but did not dismiss Coleridge from my thoughts. It was a golden, peaceful evening in summer. The sun-light was lingering in the west with peculiar lustre and loveliness; but the silver star of evening was, I fancied, impatient to shine out on the fading, yet expansive, purple and crimson sky. I rambled on towards the Grove, the last residence of the poet, to look at the rural nook where he dwelt and meditated to the end of his existence. Here was the prospect—the familiar scenery, upon which he used to gaze daily with visionary eyes, whilst his spirit brooded over sacred or philosophic themes. There lay Caen Wood, a classic demesne, which he used to call his garden; and the meadows, groves, and fields, stretching far away in the distance; like one of his own dreamy and ideal landscapes. As I glanced at these objects, once so fondly grasped by his poetic eye, it required no great stretch of imagination to revive the form and benevolent features of the idealist himself. And he appeared to me, as at the time of his last sojourn here, namely: in his customary suit of sober black, his silvery locks, and indispensable volume in hand. He seemed to be taking his evening stroll among the flowers and shrubbery attached to a suburban cottage. Anon, I fancied him holding a sprightly colloquy with his juvenile friends—for he had an interesting set of acquaintances among the little children of Highgate—to whom he adapted his conversation with infinite skill and kindness. And with this pleasing and characteristic vision of Youth and Age, closed my musings at Highgate, and memorial of Coleridge.

D.

* Professor Wilson.

† See a note written by Coleridge, in his life by Gillman, vol. 1, p. 9. London Ed. ‡ Ibid.

§ We are informed that he assisted Dr. Kennicott in collating his manuscripts for a Hebrew Bible, and wrote many erudite dissertations connected with theology. An excellent Latin Grammar is also included among his works.

* Frost at Midnight. † Life by Gillman. ‡ Ibid.

* One of the causes assigned for this curious incident in the life of Coleridge, beside the anxiety attending an insignificant College debt, was the departure of his amiable and intimate friend Middleton, (afterwards Bishop of Calcutta,) from the classic shades of Cambridge. The loss of this estimable man—a scholar and a gentleman, Lamb says he was in his teens—was irreparable. He enjoyed the reputation, not only of great learning, but also the further distinction of being a person of mild and unassuming manners. He was the man exactly fitted to council and advise Coleridge. Lamb speaks in the highest terms of him, whilst a fellow Grecian at Christ's Hospital.

† I include his Christian, as well as Moral Philosophy. The mind of Coleridge was singularly *progressive*. He pronounced his early metaphysical disquisitions, unformed and immature—"fragments of the truth, but not fully thought out." His views became more profound and clear the last twenty years of his life. This fact seemed wonderful even to himself—a man endowed with the very highest order of perceptive gifts, and fully capable of testing the powers of his own intellect. His return—his "*landing-place*," to use his own expression—and firm adherence to the Church of his fathers, is a highly interesting era in his life: and no less interesting to the Churchman. This important circumstance is set forth in a confession of belief, written with his own hand, in 1817—seventeen years before his death. A portion of it is here given, as recorded in his "Literary Remains:"—

"1. I sincerely profess the Christian faith, and regard the New Testament as containing all its articles, and I interpret the words not only in the obvious, but in the *literal sense*, unless where common reason, and the authority of the Church of England join in commanding them to be understood FIGURATIVELY: as for instance, 'HEROD is a FOX.'

"2. Next to the Holy Scriptures, I reverence the Liturgy, Articles, and Homilies of the Established Church, and hold the doctrines therein expressly contained.

‡ Professor Wilson.

THE CHURCHMAN.

SATURDAY, DECEMBER 30, 1843.

LECTURE OF THE ROMANIST BISHOP HUGHES.

Accident has thrown in our way the lecture lately delivered by Bishop Hughes in the Broadway Tabernacle, on "the Mixture of Civil and Ecclesiastical power in the Governments of the Middle Ages;" and we cannot refrain from saying that we have read it, on the whole, with a hearty good relish. It is refreshing, after being deluged with the inflated verbiage of Plymouth Rock and Fourth of July orations, to hold converse with one who has traced the principles of government to their source, and who can vindicate for the Catholic Church, her just claims to the gratitude of civilized Europe and America, for the civil as well as religious institutions and privileges which they enjoy.

"In itself, the Church is essentially independent of all States, and of all forms of government. Its true and primary office is to preach the doctrines of our Saviour. It received direct and absolute power from Him for that purpose. As a divinely appointed society, the Church has the right to make laws for her own government, and for the proper guidance of her members, independent of any power on the earth. If she has at times interfered with the civil prerogatives of temporal sovereigns, her right to do so is not founded on her *divine* charter; but resulted, either from the concessions of those states themselves, or from the absolute exigency of circumstances."

This view of the constitution of the Church accords with our own; and the influence of the Church and of the papacy—for many ages the grand conservative power of Europe—in evolving order and liberty out of the ruins of the Roman Empire after the irruption of the Northmen, and giving birth to whatever is most excellent in our present systems of government, is also entirely accordant with our views of the origin and progress of modern civilization. We give an extract:

"Whenever a striking and extraordinary development of any single moral power has occurred in the history of mankind, we may be assured that it is the result of some *latent* principle, deeply, though, perhaps, silently, working in the mass of the people, which *thus* finds a vent and a medium of expression. So in regard to the civil authority exercised by the Pope. We must seek an explanation for it far more adequate than the superficial idea of priestly ambition, working on the ignorance of the popular mind. Besides the direct spiritual mission of the Church, the popes, as her visible head on earth, have ever felt a deep and profound interest in the happiness and moral improvement of the Christian people. It was in the direction to promote that happiness, that order should be made to rise out of chaos, after the breaking up the Roman Empire. It was in the same direction, that, simultaneously with the establishment of order, the elements of civilized liberty should be gradually evolved out of the rude form of savage freedom, which the invaders had brought from the forests of the North. How could these objects be accomplished, except by bringing them under submission to moral authority? And there was no authority under Heaven, before which those iron-hearted warriors would have submitted, except that of religion—in other words of the Church. The pillage, and strife, and turbulence of the times, pointed out the exercise of this spiritual power as the only principle of common safety. It became recognized, acknowledged, even popular, as a mighty resource of God's providence, for the conservation of human rights, during a period that threatened to overthrow them all. The law of the State, so called, was, with the exception of a few barbarous enactments, the law of the strong against the weak. But the law of the Church, framed, in its code of discipline, to meet the exigencies of the times, in regard to the morals, both of the clergy and of the laity, was a code to which *all* professsed submission. That law was no respecter of persons; it was the same for the noble, the prince, the peasant, and the serf."

The Reformation also, we hold to have been the result of a *latent* principle which had long been deeply and silently at work in the mass of the people. The popes, who had acquired an unbounded influence by acting as friends of the people, had in turn abused their influence and become the oppressors of the people, and the indignant sense of oppression at the assumptions and exactions of the Roman See, found a vent in the Reformation. Bishop Hughes thinks that the advance of civilization since the Reformation has not been in the same ratio as before; which, if true, (and we are not inclined to dispute it,) is a severe but just censure of the luxury and exorbitance of the Roman Court, which had rendered a Reformation imperative.

And this brings up the question, what portion of that debt of gratitude, which, as Bishop Hughes has so ably shown, the world owes to the Catholic Church, is due to the Roman See? It is invidious to draw comparisons; but if as great a debt were due before the Reformation, to the Roman, as to the German, Gallican and English Churches, it is certain that there is not one from whose claim such large deductions are to be made; not one which has done a hundredth part as much to neutralize the obligations it has conferred on mankind. The papacy, from being a blessing and conservative bond among the Churches in Europe, had, before the Reformation, become, by its intolerable exactions, a bane and a cause of division. Not a Church in Europe on whose liberties it had not encroached, not a country whose resources it had not drained, in the pursuance of measures which had their origin, it may safely be granted, in the designs of charity or the exigencies of necessity. Peter Pence was originally a charitable contribution, and Rome, in consequence of its primacy, was originally a convenient arbiter of differences; but when charitable contributions became practically no better than rigorous taxes, which impoverished the Churches of other countries to augment the splendor of that of Rome; when indulgencies, from being Episcopal remissions of canonical penances, had come to be a means, on false and fictitious grounds, of replenishing the papal coffers; when appeals to the Court of Rome had become so numerous and oppressive as to impede the channels of justice, and to defeat the ends of wholesome legislation; when the richest benefices of distant nations were filled, by the papal appointment, with Italians instead of sons of the soil; when the munificent bequests of the faithful to the Church of their native land were perverted to the means of encouraging sycophancy at Rome; when the excommunications which at first prevented revolutions came afterwards to suspend the just operation of civil law in subserviency to papal ambition and avarice; it is surely not surprising that the latent principle of opposition to a corrupt and overgrown power which had its origin in truth and charity, should at length find vent in the Reformation.

Of course we do not hold the modern adherents of Rome accountable for the sins of their fathers. All of us certainly may find enough in the history of the past to destroy our boasting, and to awaken the sentiments of humility and penitence. But it is fair to ask what sense have Romanists of these abuses, and what security against their recurrence? Is the system of indulgences restored to its primitive limits, or are they still dispensed by the Pope as a pretended means of abridging the punishments of the future life? Is the Pope content with the primacy which was once and might again be beneficent in its tendency, or is he accounted the bishop of bishops and lord of lords? Has the Church in any particular country, say in the United States, ultimate authority in matters not of faith, or is the ultimatum of differences still an appeal to Rome? Is the election of Bishops for American Sees confirmed in America or at Rome? Are the Scriptures acknowledged to be the Christian's BIRTHRIGHT which the clergy are in duty bound to keep before the faithful, or are they merely allowed to be read under favor? Are the laity allowed a voice in the choice of pastors and bishops? And since we have no union of Church and State, and consequently no check on the part of civil government against the aggression of a foreign spiritual power, it is important to ask whether the American laity are admitted to unite with the clergy in the control of temporalities, and in legislating on those matters (and of course those only) on which particular churches are competent to legislate, or whether all these matters are left exclusively to a clergy *in* but not *of* the United States, and responsible to a foreign Potentate?

We feel it to be ungracious to ask such questions in connection with a lecture which, (saving its clap-trap,) we have read with high gratification, and which has conferred an obligation on the Catholic Church in these United States. But as the lecture leaves the impression that union with the See of Rome is a test and element of Catholicity, we have felt bound, while thanking the Bishop for vindicating the principles of Catholics, to hint at some of those conditions which leave old sores open, and, by exposing us to a repetition of former evils, render union with Rome unadvised and dangerous on the part of American Catholics. We have no more wish than has Bishop Hughes, to see civil government instal itself the Head of the Church in temporals, or in any way to intermeddle in ecclesiastical affairs But we cannot forget that the temporal Headship of the Church of England was the expression of a principle which had long been latent, and the development of which was demanded by the advanced intelligence of the people; the principle viz.: that the laity should have a voice in the election of pastors and bishops, the management of Church property, and legislation in matters subordinate to the faith, and pertaining merely to their particular Church. We wish no *such* development of the principle as is seen in Great Britain, whose King and Parliament are in theory (and in theory alone) the representatives of the laity, as are the two Houses of Convocation of the clergy. We wish to see a development of the principle more suited to the genius of the age, (with which Bishop Hughes is so well inclined to sympathise) and to secure its operation in such way as to avoid, now and forever, all pretext and occasion for the interference of civil government in the affairs of the Church. How shall this be done but by making the Catholic Church in the United States an ultimate authority in matters pertaining to its own welfare, and by admitting the American laity to the councils of the Church, under such restrictions, of course, as shall leave intact all matters of faith defined by the Church Universal? This certainly implies a great advance and elevation of the laity, as compared with former times, which shall fit them for intelligent and harmonious co-operation with the clergy in spiritual things. But has there not been this advance in the general mind, and has not the time come for the restoration of the union between the two orders, which in times of degeneracy and ignorance was of necessity interrupted by the superior zeal and attainments of the clergy? And is not the United States, whose institutions present, we are happy to say, to the eye of Bishop Hughes, a long vista of future triumph and glory of free principles, the sphere in which the Catholic Church may safely reduce to practice among her own members, in spiritual matters, that system of popular election and representation which, as Bishop Hughes justly remarks, she has secured for the world in temporal matters?

A DIGNIFIED REBUKE.—The Clergy of the Diocese of Derry lately presented an Address to the Bishop of Derry and Raphoe, Ireland, expressive of their approbation of the testimony which he had borne in his Visitation Charge "against Tractarian error, and in favor of the pure doctrines of the Reformed faith." [Pray what idea have these gentlemen of the Faith of CHRIST that they talk of its being "Reformed?" and what do they mean by "error" when they have no standard of truth which is immutable and incapable of Reformation?] A majority of the clergy of Raphoe presented a similar address to the Bishop, congratulating him on his efforts towards the suppression of this "baneful heresy;" a word which like "error" must be expressive either of vanity or impiety in the mouths of men who talk of the immutable faith of CHRIST being Reformed. The weight of the Charge, of which these addresses were an echo, is not much augmented by the circumstance that "the Bishop himself," as stated by the Church Intelligencer, "some few years ago held the begging-box at a Wesleyan preaching house in Derry, after a sermon in behalf of the meeting-house by a Mr. Beaumont, M. D., a preacher of the Wesleyan schism." A minority in the Diocese of Raphoe presented a counter Address to the Bishop containing the following excellent reasons for not uniting in the address of the majority. We omit the first as being merely local in its application:

"Secondly—Because, in their opinion, it is utterly objectionable in point of principle—and without precedent in this Diocese, and, so far as they can ascertain, in any other—to summon the inferior orders of the clergy to deliver an opinion on the character and tendency of their Bishop's Charge: inasmuch as the convening of a meeting for that purpose implies such deliberation on the opinion to be so delivered as necessarily involves the *discussion* of the Charge itself; which, the undersigned conceive, whether it result in approval—partial approval—or total dissent—is likely to produce grave injury; being derogatory to the Episcopal office, and incompatible with the nature of our Ecclesiastical government.

"Thirdly—Because the attempt to elicit this expression of opinion—under the penalty, in case of refusal, of being placed in apparent opposition to the Lord Bishop and a large portion of the clergy—is, in its operation, tantamount to the imposition of a new test; narrowing those limits within which the existing Articles of Subscription prescribed by the laws of the Church permit the exercise of private judgment to her ministers; and involving a principle which persons of all shades of opinion are equally interested in resisting, inasmuch as, according to the varying temper of the popular mind, it may with equal ease be turned against *any* opinion whatsoever. And the undersigned feel the present call made upon them to be the more objectionable, inasmuch as the question upon which their decision is demanded, has been submitted to them in terms so vague and ambiguous as to be susceptible of interpretations almost as various as the theological opinions of the different individuals who employ them.

"Fourthly—Because, supposing that any conjuncture of circumstances in this Diocese could justify such a procedure, the undersigned have the highest authority for believing, that, in the present instance, no such crisis has arisen; the Lord Bishop having, in his recent Charge, stated, that from the official reports received by him, 'there does not appear to have occurred any innovation, either in discipline or doctrine, or any infringement on our ritual, within the limits of these extended Dioceses.'

"Fifthly—Because, under existing circumstances, the proposed public expression of opinion seems to the undersigned to have a tendency to increase and perpetuate that unhappy party feeling and disunion, which further information and better understanding of controverted questions, and mutual forbearance and brotherly kindness, would, it is to be hoped, eventually remedy or remove; and because the dissent of some of the clergy, (which might easily have been anticipated with regard to the propriety of a measure so unprecedented as this meeting,) while the grounds of that dissent are so likely to be imperfectly known—and therefore misrepresented—must tend to produce the most unhappy effects; unsettling the minds of the laity throughout the Diocese, creating among uninformed and unthinking persons most false and injurious impressions as to the sentiments of their several pastors, inducing suspicion and distrust, weakening the attachment of the people to the Church, and thereby endangering their highest interests.

"Lastly—Because the connection of this expression of opinion with the name and Charge of the Lord Bishop—wholly needless as it is, where so many more appropriate opportunities present themselves to the clergy for conveying their views—places in the distressing and invidious position of *seeming* deficient in respect for his Lordship's official admonitions persons whose strongest reason for protesting against this measure is their solicitude to see preserved unimpaired the authority and integrity of the Episcopal office.

"The undersigned have carefully abstained from the expression of any opinion whatever, either directly or by implication, in reference to the topics touched on in his Lordship's Charge; which, on the grounds already stated, they conceive would be a departure from the line of their duty. But, irrespectively of any theological opinions, they feel bound to record their solemn protest against the creation of new religious tests at the pleasure of any number of the clergy, and against the introduction of a popular principle into the government of the Church, inconsistent alike with the unfettered exercise of the Episcopal office and the allowed liberty of individual opinion."

(Signed) "Charles Boyton, D. D., Vicar-general; Edward Bowen, W. Archer Butler, Professor of Moral Philosophy in the University of Dublin; John G. Ball, John Beattly, W. Henn, Robert Harvey," dated Raphoe Library, October 27, 1843.

A writer in the British Magazine, advocating the appointment of a bishop of the Church of England over Anglican congregations in Germany, makes the following statement:—

There is in particular one portion of the Episcopal functions which cannot be delegated to a Priest, which would not come under the observation of a traveller, but which we, who fill the office of British chaplains, most painfully feel the want of. In baptizing annually thirty or forty children, I say to the parents and sponsors, "Ye are to bring this child to the bishop to be confirmed by him," &c. It is, moreover, the law in this, and I believe in every other state of Germany, that no young person can contract marriage, can become a domestic servant, or an apprentice, or enter into any kind of business until he or she have been confirmed. Several cases have every year occurred to me of parents coming and asking, "What course shall we pursue?" and I am compelled to answer, "I cannot give you any advice." The consequences are inevitable: the children are withdrawn from our Sunday school; they resort to the preparatory instruction of the Lutheran church, are confirmed by her pastors, receive the Holy Eucharist at her altars, and forever afterwards forsake the communion of the Church of their fathers. I do not see that any of the reasons alleged against the appointment of a Bishop over the Anglican congregations in Germany would not have applied with equal force against the bishoprics of Malta and Gibraltar. If it be objected that in those cases the nominal seat of the Episcopate forms part of the territorial possessions of Great Britain, we have in the island of Heligoland a ready opportunity for adhering to the same rule. Hanover, Bremin, Hamburgh, Lubeck, Kiel, Dresden, Leipzig, Berlin, Dantzig, will all, when even those railroads are completed which are now commenced, be within a very easy distance; will all, with doubtless many other towns, be much resorted to by English families; and even if they do not now possess a Church establishment, would speedily, were the advantage of Episcopal superintendence held out to them, take measures to gain such a blessing. Once a year, the Bishop might visit the congregations on the Rhine, and in Southern Germany, with as much facility as our bishops visit their Dioceses; and at all times he might be in correspondence with his clergy, giving them advice, encouragement, and support, and in a measure relieving them from that feeling of isolation and want of communion which weighs so heavily upon many of those who minister sacred things to their brethren abroad. Or the same advantages might be gained by appointing a suffragan, consecrated to the office of a bishop, but acting under the authority of the Bishop of London.

THOMAS BROWNING, ESQ., for many years the attentive Treasurer of the Protestant Episcopal Tract Society, and the New York Bible and Common Prayer Book Society, finding it too inconvenient longer to attend to those duties resigned the office. The resignations were accepted, with a unanimous vote of thanks from the respective boards for his long and faithful services, and the Agent was appointed Treasurer pro tem.

The lady of the Rev. WILLIAM HENRY HOIT, Rector of Union Church, St. Albans, Vt., has presented to that church a splendid Organ, valued at $1,500.

BOOKS FOR CHILDREN.—We are glad to see that the Messrs. Appleton are not forgetful of the young during the Holidays, but have published some very good books for them. Among them are the "Child's own Story Book," by Mrs. Jerram, and "Lucy and Arthur," and "Very Little Tales for very Little Children," in single syllables of three and four letters. The last seems to be quite an ingenious production, and—no small recommendation—is printed in very large type.

"ELIZA, the Child that grew in grace," is a book for children, written by a lady, and published as an offering to the children of the parish of St. John's Church, Hartford, by request of the Rector.

"The Voice of the Church," by D'Aubigne, and "A Voice from Antiquity," by the same, two small volumes published by John S. Taylor & Co., are far better books than we expected from the author. The one is an appeal to Primitive, as is the other to Universal Tradition, in attestation of the Christian Faith; and though we dislike some things in them, yet, considering the source from which they came, we think both the books remarkable.

There are few literary announcements which we have heard with more pleasure than that of Messrs. Wiley & Putnam to reprint Patrick, Lowth, Arnald and Whitby's Commentary on the Old and New Testament and the Apocryphal Books. These commentaries are of high repute, and we hope the publishers will receive a liberal patronage. The work is to be issued in numbers, and is put very low to subscribers.

The Laurel Wreath of Affection's Keepsake, is a beautiful collection of original prose and poetry, just published by T. P. Collins.

The Illustrated Book of Common Prayer visits us with exemplary punctuality. This work, we believe, has more than fulfilled the expectation of subscribers; and the last two numbers are inferior to none of the preceding in proofs of taste and accuracy.

Since writing the above we have been informed that the first volume is complete and bound, and an elegant volume it is. More than $12,000 have been expended on the work, and good judges who have compared the American with the English copy, pronounce the former in all respects superior. The publishers must lose unless they are patronized to an extent far beyond the number of copies subscribed for. Just now the demand is so great that although seventeen binders are at work night and day, it cannot be supplied. In the course of three weeks, however, the whole edition will be bound up, so that those who cannot now obtain copies, will do well to wait. Such as wish copies should make an early application, as the first edition is nearly all anticipated, and a second will not be issued till after the completion of the second volume. Specimens of binding, &c., to be seen at the Churchman office, 109 Nassau street.

Some very good books for children have been printed by the S. S. Union. Among them "The Children of Hazlewood," and "James Ford," both which we have read, and think them well suited for distribution in Sunday Schools.

BISHOP HOBART'S APOLOGY.—Stanford & Swords, (late Swords, Stanford & Co.) Episcopal Booksellers and Publishers, No. 139 Broadway, New York, have in preparation, and will publish in a few weeks, an edition of that unanswerable defence of the Church, by the late Bishop Hobart, entitled "An Apology for Apostolic Order and its advocates," to be edited by the Bishop's son-in-law, Bishop Ives, of North Carolina.

The work will be well and accurately printed, and with a view to extensive circulation, will be furnished at the low price of fifty cents per copy.

The Apology, we are informed, is nearly ready for delivery. The Index has been prepared with great care and is a most important addition to the work.

A movement has been commenced in England to raise a monument to the memory of Southey. Lord John Manners in a communication to the English Churchman, proposes that instead of a senseless mass of marble with its heathen figures, Mr. Southey's monument should be a house of Sisters of Mercy, erected with the approbation of the Bishop of the Diocese. "If there was one object," he remarks, "rather than another on which Mr. Southey would seem to have fixed his mind, it was restoring to the Church of England the power of watching over and caring for, the desolate and needy, which the accidents of the Reformation, in some measure at least, deprived her of."

"WHAT CAN THE BISHOPS DO? is the title of two letters which have excited much sensation in England. We have been disappointed in the hope of giving one of them to our readers this week, but shall do so in our next.

WILLIAM DOUGLAS, ESQ., of this city, has just presented Zion Church, Little Neck, with an Organ of the value of five hundred dollars, from the manufactory of Mr. Jardine. This present is the more liberal and praiseworty, since Mr. Douglas is a member of the Presbyterian "connexion."

The Rev. Ezra B. Kellogg, having removed from this diocese to that of Illinois, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

The article from the Colonial Journal, ascribed to Mr. Gladstone, which is brought to a conclusion on our first page, is, we understand, to be reprinted at Baltimore in pamphlet form.

TO CORRESPONDENTS.

"Robert Court" is in type. "An Old Fashioned Churchman" is received. "C. P. M'Ilvaine" in our next.

The obituary notice which will be looked for under its proper head, has been mislaid. May the editor ask the favor of another copy, *to be left at the office?*

"PUSEYISM" AT CAMBRIDGE.—At a recent meeting of the Cambridge Debating Society, a motion for the expulsion of *The British Critic* was rejected by a majority of *four* to *one*, and the number of the copies of *The Standard* taken in was ordered to be reduced—*The Record* was also expelled.

From the English Churchman.

A DISSUASIVE FROM SCHISM,

Addressed to the Lay Members of the Scottish Episcopal Church within the Diocese of Edinburgh. By C. H. Terrot, D. D., Bishop.

DEAR BRETHREN,—It is with great unwillingness, and only under a sense of imperative duty, that, as your general Pastor, I thus address you on a subject which, however simple in itself, has an unfortunate affinity with all the religious controversies of the day. Into those controversies I was and am determined not to enter, and it is upon no subject of general application to the Catholic Church, but upon a danger to which you are individually exposed, that I now feel myself compelled to address you.

I see it announced in the newspapers, that St. Thomas's ENGLISH EPISCOPAL CHAPEL will be opened for divine service as early as possible in the month of December; and you are invited to apply for seats. Further, I understand that this English Episcopal Chapel will be under the pastoral care of the Rev. D. T. K. Drummond, who was originally ordained and served as a Presbyter in the Church of England, and who for many years served as a Presbyter in the Episcopal Church of Scotland, but in the autumn of last year renounced his connexion with that communion, and has since been officiating in a hired room, on his own authority and commission, and with no connexion, that I am aware of, with any Christian community either in this country or in any other.

Now, brethren, when I see such an invitation forced upon your attention from week to week; and when I consider that the services in this so-called English Episcopal Chapel will probably be, to all external appearance, the same as those to which you have been accustomed in the several Episcopal places of worship of which you have been members, I fear that some of you, through thoughtlessness, or want of due information, may imagine, that in attending the services at St. Thomas's Chapel you are merely using your Christian liberty as you have hitherto done, in choosing, where there are no limitations, that particular Chapel which you prefer.

As your bishop, then, I feel it to be my duty to inform you, that St. Thomas's is not an English Episcopal Chapel in any sense, except in this, that the minister who proposes to officiate in it was ordained by a bishop of the Church of England, and may, if he chooses, use the English Liturgy in his ministrations. But it is not an English Episcopal Chapel in the sense of being under the Episcopal authority of any English Bishop. Each of them, as is well known, claims and exercises authority only within the bounds of his own diocese. But upon this point it is needless to reason. My assertion, that in this sense it is not an Episcopal Chapel, must be credited, until there is produced the name of the bishop under whose pastoral care the Chapel is placed, together with his license or commission for the ministrations to be performed there, and some account of the process by which he intends to exercise his Episcopal authority over it. Till then, it must be held, in respect of discipline and ecclesiastical connexion, no more Episcopal than it is Presbyterian, as being in fact neither, but really and substantially Independent.

But, brethren, this misnomer would be of comparatively little consequence, were there not a more important matter behind. As your bishop, under a deep sense of official obligation, after long and painful consideration, weighing deliberately the import of the words I use, I warn you against the invitation to join in the services at St. Thomas's Chapel, because they are schismatical.

Schism, or the separation of Christians from union and communion with the Church, or with that portion of the Church to which they have previously been united, is in our time so common, that it is to be feared few entertain any adequate notion of its guilt and danger. And yet it might be hoped that those who use the Litany of the Church of England in all their public devotions, would know and feel that schism is a sin. In that service they pray to be delivered from all "sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of God's word and commandments." From the general style and arrangement of the Litany, it is to be presumed that there is some characteristic affinity between the evils thus deprecated in the same petition; and that if rebellion and heresy be sins, so also must schism. And the affinity manifestly lies in this, that all the sins here enumerated spring from the indulgence of self-will and self-conceit. If a man imagines that he and his partizans can govern the country better than the existing government, and if he wills to exercise this supposed capacity, he falls into sedition or rebellion. If a man thinks that he is a better interpreter of Scripture than the universal Church, or than that branch of the Church with which he has been immediately united, he is in great danger of becoming a heretic. If he thinks that he can regulate his own devotions as a layman, or his ministrations as a clergyman, more wisely and spiritually by following his own notions, than by compliance with the ritual of his Church, then is he in danger of falling into schism.

The special description of this sin of schism is—needless separation either in or from the Church, or from that particular branch of the Church whereof the separatists have previously been members. Taking Scripture as our guide, we find that schism first showed itself among the Corinthian Christians; that it occasioned much uneasiness to St. Paul, and that he repeatedly denounces it as a great evil, as an evidence of their carnality, of their deficiency in that spiritual temper which ought to animate the Christian. It showed itself *then* in two ways: first, in the undue and capricious preference of one Christian teacher above another, (1 Cor. i. 12, &c.;) and secondly, in the selfish and disorderly manner in which they profaned the sacrament of the Lord's Supper, (1 Cor. xi. 18, &c.) These were both cases of separation *in* the *Church;* they were cases of incipient schism. But it surely is not necessary for me to point out to you, that whatever condemnation applies to division in the Church, must apply *à fortiori* to separation from it; and that the partizans of Apollos would not have been less, but more guilty, had they set up a separate Church in opposition to those who professed to be of Paul. In truth, division in the Church bears to separation from it the same relation of guilt, as sedition in the body-politic does to open rebellion against it; both are sins essentially of the same character, and arising from the same carnal affections; the one is incipient, and the other is completed schism.

Complete schism, then, is separation from communion,—and it is guilty schism, when it is unnecessary separation. But what is it that renders separation from that portion of the Church in which our lot has been cast necessary? Nothing short of this,—that the particular Church has lost its Catholicity, and has lost the characteristic impress of the one Church founded by Christ. It is not enough, that the Church from which the separation is made has too many or too few vestments, too many or too few lights—that its sermons are too short, or its prayers too long—that its restrictions are too severe, or its discipline too lax. Separation is sinful schism, unless sinful terms of communion have been imposed, or the means of grace committed by Christ to the Catholic Church have been sinfully withheld from its members.

If, then, brethren, you are invited to join a congregation in recent and manifest separation from the Scottish Episcopal Church you have before you this alternative: either you must conclude, that the Church in which you have hitherto worshipped God, imposes upon you personally sinful terms of communion, and withholds from you the divinely instituted means of grace; or, on the other hand, you must conclude, that to separate from it is an act of sinful schism. The separation commonly called the Reformation was not a sinful schism on the part of our fathers, because (*inter alia*) the Romish Church was idolatrous; and the maintenance of the separation is not schismatical, because the Council of Trent, the last *general* council, as it is falsely called, refused to acknowledge and to abate the evil.

If, then, brethren, you are tempted to join the separation, ask yourselves seriously, calmly, and conscientiously, What anti-scriptural condition of communion does the Church of which I am a member impose upon me? or, What instrument of grace committed by Christ to his Church does it withhold from me? If to both these questions you must answer *none*, then would your separation be an act of sinful schism.

But if there be some,—and I must believe that there are some, who, though nurtured in the bosom of our Church, have, by some process or other, been convinced that she is not their mother, and that they are not safe in her communion,—to such I say, Think again, brethren, before you take a step which has at any rate the outward air and character of that from which, whenever you join in the Litany, you pray to be delivered. Consider whether the Church, of which you have hitherto been members, has actually, and to your own certain knowledge, imposed upon you sinful terms of communion, or withheld from you means of grace committed to the Church by her great Founder. If she has, then separation is not merely lawful, but imperative; if she has not, then is separation criminal schism. In such an alternative, brethren, you will surely not think it sufficient to listen to the vague charges of semi-Popery, Puseyism, persecution, and so forth, uttered not against individuals in the Scottish Episcopal Church, but against that Church herself; that is, as I must understand it, against her formularies and her constitution. But if you will, does it not strike you, that you, and those to whose representations you defer, ought in common fairness to take a very different position from that of judges and accusers of the brethren? The world does not place Queen's witnesses upon the bench, nor promote them at once to the office of Lord Advocate. If the Episcopal Church of Scotland be indeed such as she is represented to you—such that you can be justified in deserting her communion, and seeking for spiritual safety in some newly-invented community,—then you and your advisers ought to appear before the public as humble, penitent sinners, deploring your participation in the unholy thing, and confessing, that after being so long misled by a palpable fallacy, you somewhat doubt your own perspicacity in spiritual things.

But, my brethren, are you not aware that other men, not members of the Scottish Episcopal Church, and possessing some claims to your attention, have thought and spoken in very different terms of the Scottish Episcopal Church, from those in which she is described by her own alienated children? Bishop Horsley, who is generally allowed to have known something of ecclesiastical law and theology generally, and was never, as far as I know, suspected of any semi-Popish tendencies before he gave his support in procuring for her a full toleration, satisfied himself, by strict inquiry, that "she did not essentially differ from the Church of England; and when that toleration had been secured, he heartily returned thanks to God for the mercy extended to that (the Scottish) part of His family, and more particularly that He had vouchsafed to make him in some degree the instrument of it." Sir William Scott, afterwards Lord Stowell, the first ecclesiastical lawyer of his time, calls ours a Sister Church to the Church of England; adding, "if that can be called a Sister which, by the late acts of your respectable community, is become almost identically the same." The English Bishops generally, only three years ago, virtually introduced, and actually sanctioned, a bill whereby the Scottish Bishops and clergy were empowered to officiate in England, thereby rendering the most explicit testimony to the Catholicity and orthodoxy of the Scottish Episcopal Church. I am not disposed to submit the question to human arbitration; but if you are conscious that you have in some measure been swayed by the authority of names, I beg you to consider that there are, on the other side, the first theologian and the first ecclesiastical lawyer of the last generation, and the whole bench of Bishops of the Church of England in our own.

I presume it is unnecessary for me to say, that the recent schism in this diocese has given me much pain; but I ought to say that this pain is much alleviated by a conviction that the majority of those who have left us were never really of us—that they never had an earnest conviction of the duty of upholding a communion apart from the great mass of their Presbyterian fellow citizens, any more than they now have a sufficient reason for upholding an English Chapel for Scottish Christians. The loss of such nominal members, whatever may be their personal respectability, can be no loss to the Church; nor do they themselves suffer any great loss by the abandonment of privileges which they neither used nor valued. But the case is very different with those who, considering the Episcopal Church of Scotland as to them God's appointed instrument of grace, have hitherto, through her economy, sought access to the Throne of Grace, and who now, by listening to statements reflecting on her ministry and formularies, may be tempted to desert her communion.

To such I would say, honestly and affectionately, that no one pretends that the formularies of the Church in Scotland—either her ordinary service, which is that of the Church of England, or the particular communion service used in some chapels in the North—are perfect. They are human compositions, as I think, composed and compiled by holy and judicious men, but still merely human compositions; and therefore I do not wonder that malevolent criticism can produce apparent discrepancies between one part and another, as malevolent criticism can do with respect to Holy Scripture itself. Neither do I wonder if men well satisfied of their own competency, imagine that they could easily improve the Scottish Communion Service, or *the English Baptismal Service.* But will you, brethren, cast yourselves afloat on the wide sea of inquiry, and refuse to come to anchor till you discover absolute perfection in human formularies? If so, you will find no more peace in an English Chapel than in a Scottish one. Will you give implicit credit to criticisms which attach as popish a sense as possible to expressions which, being borrowed from Scripture, must have a true sense when rightly understood? Will you claim, as your Christian liberty, complete independence of every law and canon? If so, do not call yourselves English Episcopalians; for the Church of England has laws and canons which all her members are in conscience bound to obey. Will you violate the unity of the Church, upon the plea that your private interpretation of Scripture, or your private convictions of expediency, are the only rules to which you can conscientiously submit? If so, consider what security you have for unity among yourselves, and whether the independency which scoffs at the notion of Catholic obligation, may not very probably reject the ties of congregational conformity.

Finally, brethren, remember that if you retain the English Litany in the formularies of your new Church, you acknowledge before God that schism is sin. Schism is unnecessary separation from a true branch of Christ's Holy Catholic Church, instituted of God "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" and separation is unnecessary, when no sinful terms of communion are imposed by the Church and no divinely-instituted means of grace withheld from the people. Think over these things, I entreat you, brethren, not in the angry spirit of controversy, but under a deep sense of personal responsibility to God. That I have sometimes felt much indignation at the irreverent and inconsiderate charges brought against our Church, I will not deny. But my present feelings are much more of sorrow than of indignation, and that sorrow is alleviated by the hope that God may still give you the grace to see that your separation is unnecessary; and therefore that, as members of Christ's Holy Catholic Church, you cannot separate without being guilty of the sin of schism.

That from this you may be delivered, and enabled to keep the unity of the spirit in the bond of peace, is the earnest prayer of your affectionate Bishop. C. H. TERROT.

23d November, 1843.

NOTICES.

☞ A Spirit of Inquiry being at the present time most clearly manifest in relation to the Protestant Episcopal Church in the United States, it is believed that a Course of Sermons on the principles by which she has ever been distinguished will be of advantage in directing inquirers to the path of truth. The Church has never departed, nor is she in danger of departing from that middle course in which she always protests against error of every kind.

In accordance with these views a Course of Sermons will be preached on Sunday evenings, during the ensuing winter in ST. PAUL'S CHAPEL, and be repeated in ST. CLEMENT'S CHURCH, in this city.

Services to commence at half past seven.

ST. PAUL'S CHAPEL, Sunday evening, December 31. Sermon by the Rev. Charles D. Jackson, on "*the decline of the Popular Theology from the Standards of the Reformation.*"

ST. CLEMENT'S CHURCH, Sunday evening, December 31. Sermon by the Rev. Dr. Seabury, on "*The Relation of Clergy and Laity.*"

The Rev. Dr. MILNOR will deliver a Sermon to *young men* in the Mission Church of the Epiphany, on Sunday evening next, (Dec. 31.) Service will commence at 7 o'clock. Dec. 30.

SUNDAY EVENING LECTURES.—*A Course of Sermons to Young Persons.*—A number of the Clergy of the Church have kindly consented to preach in course, on Sunday evenings, in the Mission Church of the Holy Evangelists, in Vandewater street, sermons especially applicable to Young Persons.

The fourth Lecture will be delivered by the Rev. Mr. Walter, December 31. Service to commence at 7 o'clock. Dec. 30.

ST. SIMON'S CHAPEL.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. November 4, 1843.

MISSION CHURCH OF THE HOLY EVANGELISTS.—Donations to the Ladies' Benevolent Society of this Church are respectfully solicited; they may be left with any of the undersigned at their respective residences, or at the Church, on Tuesday evenings, from 7 to 9 o'clock, P. M.

Mrs. Evans, 360 Broome street; Mrs. Perry, 78 Beekman street; Mrs. Underhill, 266 Grand street; Mrs. Hewitt, 239 Centre street; Mrs. Pietch, 80 Warren street; Miss Bond, 375 Broadway; J. C. Faulkner, 22 Vandewater street.

New York, November 25, 1843.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
Nov. 4, 1843. 72 Murray street.

SEAMEN'S CHAPEL.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the building corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. Nov. 4, 1843.

CALENDAR.

DECEMBER.

31. Sunday after Christmas.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. THE EPIPHANY; or the Manifestation of Christ to the Gentiles.
7. First Sunday after the Epiphany.
14. Second Sunday after the Epiphany.
21. Third Sunday after the Epiphany.
25 The Conversion of St. Paul.
28. Fourth Sunday after the Epiphany.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday after the Epiphany, January 14, Calvary Church, *New York.*

Fourth Sunday after the Epiphany, January 28, Church of the Annunciation.

Sexagesima Sunday, February 11, Mission Church of St. Matthew.

First Sunday in Lent, February 25, St. Ann's Church, *Brooklyn.*

Seond Sunday in Lent, March 3, Church of the Ascension, *New York.*

Third Sunday in Lent, March 10, Church of the Redemption.

Fourth Sunday in Lent, March 17, St. Jude's Church.

Fifth Sunday in Lent, March 24, St. Paul's Chapel.

Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.

First Sunday after Easter, April 14, St. Mark's Church.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.*

ACKNOWLEDGEMENTS.

DOMESTIC MISSIONS.—Since his report of the 20th inst., the Treasurer has received the following contributions:

From Capt McKenzie, U S A, per Rev John Wayland, $10; St James' ch, Newtown, L I, $7; monthly collections for December, St Paul's ch, Detroit, per C C Trowbridge, Esq, $37; St Paul's ch, Jackson, Mich, per the same, $19; per J Loney, Esq, R A in Baltimore, from St Mark's ch, Frederic, Md, $10; Zion parish, do, $5; legacy of the late Mrs Emily Phillips, of Hartford, Conn, per Samuel H Huntington, Esq, Executor, $500; Christmas offerings of the Sunday schools of All Saints' ch, N Y, half, $7; Trinity ch, Newport, R I, Rev F Vinton, rector, $50; two anonymous donations of $5 each, left with Rev Dr Milnor, $10. Total, $655.

THOMAS N. STANFORD, Treasurer,
Dec. 27, 1843. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of 20th inst., has received the following sums:

From Mrs Sigourney, Hartford, Ct, for Mary Eastburn, Africa, $3; Girl's Fair, Christ ch, Middle Haddam, Ct, $1 06; Col Corill, Portland, Ct, $0 50—per Rev Dr Savage—$4 56. Christ ch, Stratford, Ct, half, $2 50; Ladies' Missionary Society of Christ ch, Lexington, Ky, per Rev Edward F Berkley, for Constantinople, $25; St James's ch, Newtown, L I, monthly offering, per Rev Mr Shelton, $12 50; Sunday school, St Stephen's ch, Portland, Maine, for support of a beneficiary in Africa, per Rev J Pratt, rector, $16; St Paul's ch, Jackson, Michigan, per Rev W Fitch, $6; a member of Trinity ch, Washington, D C, for Africa, $20; ladies of same parish, for Mr Gillett's mission, Texas, $22 50; St Paul's ch, Frederick, Md, $3 50; Rev T Barrow, $5; St Mark's ch, $10; St Paul's ch, $3 50; All Saints', for Athens, Greece, $10; do, do, for Africa, $20; Female Sunday school, Christ ch, Baltimore, for African children, viz., Francis Key, Ira Easton, and H V D Johns, $16—through J Loney, Esq, R A, Baltimore—$110 50. Mrs E J Smith, Wickliff parish, Va, per Rev A Shiras, for China, $5; Mrs Emily Phillips, late of Connecticut, through Hon Samuel H Huntington, Executor, &c, $500; All Saints' ch Sunday school, Christmas offering, per Rev B I Haight, rector, half, $7; ladies of Philadelphia, Baltimore, Alexandria, New York, and Boston, for bread fund, Athens, Greece, (additional), $25; Christmas offering, from a member of St Stephen's ch, New York, $1. Total, $715 06.

F. S. WINSTON,
Dec. 27, 1843. Acting Treasurer.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received the following contributions for "Fund for Aged and Infirm Clergymen," since acknowledgment of 20th inst., viz:—

From St Paul's ch, Troy, Rev R B Van Kleeck rector, $42 81. Christ ch, Troy, $3 62. Christ ch, Duanesburgh, Rev R Metcalf, rector, $10. St John's ch, Brooklyn, Rev E M Johnson, rector, $15 40. St Bartholomew's, N Y, Rev L P W Balch, rector, $101. Trinity ch, New Rochelle, Rev Dr Coit, rector, $25. Church of the Holy Evangelist, N Y, Rev B Evans, $24. St George's ch, Newburgh, Rev Dr Brown, rector, $22 35. Emmanuel ch, Brooklyn, Rev K Goddard, rector, $30. Zion ch, N Y, Rev Wm Richmond, rector, $12. St John's ch, Fort Hamilton, Rev J D Carder, $5. St Luke's ch, Rossville, Rev C D Jackson, rector, $7 84. Total amount, $299 02.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
Dec. 27, 1843. 55 Water street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 20th inst.:—

From W M, Christmas gift for Diocesan Missions, $25.

C. N. S. ROWLAND, Treasurer,
December 27, 1843. 55 Water street.

Note.—The Missionaries may draw for quarter due 1st October last, which will exceed the amount in hand $200—and no funds for the quarter due 1st January.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Miss Hosack and Miss E Hosack, annual, $4. C H S Kane, do, $3. Peter R Brinkerhoff, do, $5. Master Henry M Congdon, do, $2. W M, a Christmas gift, $25. Mrs Theodore Keese, to constitute her a life member, $25. Mrs John Webb, annual, $2. Total amount, $66.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Dec. 27, 1843.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From W M, a Christmas gift, $25. Wm Van Norden, annual, $1. Murray Hoffman, do, $3. Thomas L Wells, do, $1. Dr J H Borrowe, do, $1. Peter R Brinkerhoff, do, $5. Charles Congdon, do, $1. Lispenard Stewart, do, $1. Rev C C Townsend, Athens, Ohio, $5. Total amount, $43.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Dec. 27, 1843.

MISSION CHURCH OF THE EPIPHANY.—The subscriber acknowledges the receipt of the following donations for the benefit of the poor:

By Stanford and Swords, from T K, $5. By Thos C Butler, Esq, from H L, $10.

LOT JONES, 192 Allen-st.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 109 Nassau street; or with the Missionary, 192 Allen street.

December 27, 1843.

ST. SIMON'S CHAPEL.—The Treasurer of the German Protestant Episcopal Church Society gratefully acknowledges the receipt of the following sums, viz:

From Rev B I Haight, $5; Miss Lorillard, $5; Wm A Duncan, Esq, $5; P Lorillard, Esq, $5; Miss Lay, $3; cash, $2; cash, $1. Also a quantity of German Hymn Books for the use of the church, from J Hecker, Esq.

JOHN A. VAN BLARCOM, Treasurer,
December 27, 1843. 290 Pearl street.

Donations for this object will be thankfully received, and may be left with Mr James A Sparks, at the office of the Churchman, 109 Nassau street; Mr T Cook, jr, 108 Essex street; or with the Treasurer.

CITY MISSION.—The Treasurer of the N Y P E City Mission Society acknowledges the receipt of the following sums, since 31st October:

From A Norrie, $50; Miss Lorillard, $50; Capt Spencer, $10; Lorillard Spencer, $10; John D Wolfe, $25; St Mark's ch, monthly offering, $7; S J Skidmore, $20; David Hoyt, $25; W M, $25; W M, for the Missionaries to distribute to the poor, $30. Total amount, $252.

LEWIS PHILLIPS, Treasurer,
at the office of the Howard Insurance
Company, No. 54 Wall street.
December 27, 1843.

ELEGANT PRAYER BOOKS, Bibles, Annuals, and other illustrated Books for New Year's Presents.

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Nov. 18, 1843.

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Churchman's Bookstore, 109 Nassau-st.
November 25.

NO. I. of the CHURCHMAN'S LIBRARY, containing in part, The English Reformation, by the Rev. F. C. Massingberd, M. A.

JAMES A. SPARKS,
Dec. 9. Churchman's Bookstore, 109 Nassau st.

Books for Children.—We are glad to see that the Messrs. Appleton are not forgetful of the young during the Holidays, but have published some very good books for them. Among them are the "Child's own Story Book," by Mrs. Jerram, and "Lucy and Arthur," and "Very Little Tales for very Little Children," in single syllables of three and four letters. The last seems to be quite an ingenious production, and—no small recommendation—is printed in very large type.

"Eliza, the Child that grew in grace," is a book for children, written by a lady, and published as an offring to the children of the parish of St. John's Church, Hartford, by request of the Rector.

"The Voice of the Church," by D'Aubigne, and "A Voice from Antiquity," by the same, two small volumes published by John S. Taylor & Co., are far better books than we expected from the author. The one is an appeal to Primitive, as is the other to Universal Tradition, in attestation of the Christian Faith; and though we dislike some things in them, yet, considering the source from which they came, we think both the books remarkable.

There are few literary announcements which we have heard with more pleasure than that of Messrs. Wiley & Putnam to reprint Patrick, Lowth, Arnald and Whitby's Commentary on the Old and New Testament and the Apocryphal Books. These commentaries are of high repute, and we hope the publishers will receive a liberal patronage. The work is to be issued in numbers, and is put very low to subscribers.

The Laurel Wreath of Affection's Keepsake, is a beautiful collection of original prose and poetry, just published by T. P. Collins.

The Illustrated Book of Common Prayer visits us with exemplary punctuality. This work, we believe, has more than fulfilled the expectation of subscribers; and the last two numbers are inferior to none of the preceding in proofs of taste and accuracy.

Since writing the above we have been informed that the first volume is complete and bound, and an elegant volume it is. More than $12,000 have been expended on the work, and good judges who have compared the American with the English copy, pronounce the former in all respects superior. The publishers must lose unless they are patronized to an extent far beyond the number of copies subscribed for. Just now the demand is so great that although seventeen binders are at work night and day, it cannot be supplied. In the course of three weeks, however, the whole edition will be bound up, so that those who cannot now obtain copies, will do well to wait. Such as wish copies should make an early application, as the first edition is nearly all anticipated, and a second will not be issued till after the completion of the second volume. Specimens of binding, &c., to be seen at the Churchman office, 109 Nassau street.

Some very good books for children have been printed by the S. S. Union. Among them "The Children of Hazlewood," and "James Ford," both which we have read, and think them well suited for distribution in Sunday Schools.

Bishop Hobart's Apology.—Stanford & Swords, (late Swords, Stanford & Co.,) Episcopal Booksellers and Publishers, No. 139 Broadway, New York, have in preparation, and will publish in a few weeks, an edition of that unanswerable defence of the Church, by the late Bishop Hobart, entitled "An Apology for Apostolic Order and its advocates," to be edited by the Bishop's son-in-law, Bishop Ives, of North Carolina.

The work will be well and accurately printed, and with a view to extensive circulation, will be furnished at the low price of fifty cents per copy.

The Apology, we are informed, is nearly ready for delivery. The Index has been prepared with great care and is a most important addition to the work.

A movement has been commenced in England to raise a monument to the memory of Southey. Lord John Manners in a communication to the English Churchman, proposes that instead of a senseless mass of marble with its heathen figures, Mr. Southey's monument should be a house of Sisters of Mercy, erected with the approbation of the Bishop of the Diocese. "If there was one object," he remarks, "rather than another on which Mr. Southey would seem to have fixed his mind, it was restoring to the Church of England the power of watching over and caring for, the desolate and needy, which the accidents of the Reformation, in some measure at least, deprived her of."

"What can the Bishops do? is the title of two letters which have excited much sensation in England. We have been disappointed in the hope of giving one of them to our readers this week, but shall do so in our next.

William Douglas, Esq., of this city, has just presented Zion Church, Little Neck, with an Organ of the value of five hundred dollars, from the manufactory of Mr. Jardine. This present is the more liberal and praiseworty, since Mr. Douglas is a member of the Presbyterian "connexion."

The Rev. Ezra B. Kellogg, having removed from this diocese to that of Illinois, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

The article from the Colonial Journal, ascribed to Mr. Gladstone, which is brought to a conclusion on our first page, is, we understand, to be reprinted at Baltimore in pamphlet form.

TO CORRESPONDENTS.

"Robert Court" is in type. "An Old Fashioned Churchman" is received. "C. P. M'Ilvaine" in our next.

The obituary notice which will be looked for under its proper head, has been mislaid. May the editor ask the favor of another copy, *to be left at the office?*

"Puseyism" at Cambridge.—At a recent meeting of the Cambridge Debating Society, a motion for the expulsion of *The British Critic* was rejected by a majority of *four* to *one*, and the number of the copies of *The Standard* taken in was ordered to be reduced—*The Record* was also expelled.

From the English Churchman.

A DISSUASIVE FROM SCHISM,

Addressed to the Lay Members of the Scottish Episcopal Church within the Diocese of Edinburgh. By C. H. Terrot, D. D., Bishop.

Dear Brethren,—It is with great unwillingness, and only under a sense of imperative duty, that, as your general Pastor, I thus address you on a subject which, however simple in itself, has an unfortunate affinity with all the religious controversies of the day. Into those controversies I was and am determined not to enter, and it is upon no subject of general application to the Catholic Church, but upon a danger to which you are individually exposed, that I now feel myself compelled to address you.

I see it announced in the newspapers, that St. Thomas's English Episcopal Chapel will be opened for divine service as early as possible in the month of December; and you are invited to apply for seats. Further, I understand that this English Episcopal Chapel will be under the pastoral care of the Rev. D. T. K. Drummond, who was originally ordained and served as a Presbyter in the Church of England, and who for many years served as a Presbyter in the Episcopal Church of Scotland, but in the autumn of last year renounced his connexion with that communion, and has since been officiating in a hired room, on his own authority and commission, and with no connexion, that I am aware of, with any Christian community either in this country or in any other.

Now, brethren, when I see such an invitation forced upon your attention from week to week; and when I consider that the services in this so-called English Episcopal Chapel will probably be, to all external appearance, the same as those to which you have been accustomed in the several Episcopal places of worship of which you have been members, I fear that some of you, through thoughtlessness, or want of due information, may imagine, that in attending the services at St. Thomas's Chapel you are merely using your Christian liberty as you have hitherto done, in choosing, where there are no limitations, that particular Chapel which you prefer.

As your bishop, then, I feel it to be my duty to inform you, that St. Thomas's is not an English Episcopal Chapel in any sense, except in this, that the minister who proposes to officiate in it was ordained by a bishop of the Church of England, and may, if he chooses, use the English Liturgy in his ministrations. But it is not an English Episcopal Chapel in the sense of being under the Episcopal authority of any English Bishop. Each of them, as is well known, claims and exercises authority only within the bounds of his own diocese. But upon this point it is needless to reason. My assertion, that in this sense it is not an Episcopal Chapel, must be credited, until there is produced the name of the bishop under whose pastoral care the Chapel is placed, together with his license or commission for the ministrations to be performed there, and some account of the process by which he intends to exercise his Episcopal authority over it. Till then, it must be held, in respect of discipline and ecclesiastical connexion, no more Episcopal than it is Presbyterian, as being in fact neither, but really and substantially Independent.

But, brethren, this misnomer would be of comparatively little consequence, were there not a more important matter behind. As your bishop, under a deep sense of official obligation, after long and painful consideration, weighing deliberately the import of the words I use, I warn you against the invitation to join in the services at St. Thomas's Chapel, because they are schismatical.

Schism, or the separation of Christians from union and communion with the Church, or with that portion of the Church to which they have previously been united, is in our time so common, that it is to be feared few entertain any adequate notion of its guilt and danger. And yet it might be hoped that those who use the Litany of the Church of England in all their public devotions, would know and feel that schism is a sin. In that service they pray to be delivered from all "sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of God's word and commandments." From the general style and arrangement of the Litany, it is to be presumed that there is some characteristic affinity between the evils thus deprecated in the same petition; and that if rebellion and heresy be sins, so also must schism. And the affinity manifestly lies in this, that all the sins here enumerated spring from the indulgence of self-will and self-conceit. If a man imagines that he and his partizans can govern the country better than the existing government, and if he wills to exercise this supposed capacity, he falls into sedition or rebellion. If a man thinks that he is a better interpreter of Scripture than the universal Church, or than that branch of the Church with which he has been immediately united, he is in great danger of becoming a heretic. If he thinks that he can regulate his own devotions as a layman, or his ministrations as a clergyman, more wisely and spiritually by following his own notions, than by compliance with the ritual of his Church, then is he in danger of falling into schism.

The special description of this sin of schism is—needless separation either in or from the Church, or from that particular branch of the Church whereof the separatists have previously been members. Taking Scripture as our guide, we find that schism first showed itself among the Corinthian Christians; that it occasioned much uneasiness to St. Paul, and that he repeatedly denounces it as a great evil, as an evidence of their carnality, of their deficiency in that spiritual temper which ought to animate the Christian. It showed itself *then* in two ways: first, in the undue and capricious preference of one Christian teacher above another, (1 Cor. i. 12, &c.;) and secondly, in the selfish and disorderly manner in which they profaned the sacrament of the Lord's Supper, (1 Cor. xi. 18, &c.) These were both cases of separation *in* the *Church;* they were cases of incipient schism. But it surely is not necessary for me to point out to you, that whatever condemnation applies to division in the Church, must apply *à fortiori* to separation from it; and that the partizans of Apollos would not have been less, but more guilty, had they set up a separate Church in opposition to those who professed to be of Paul. In truth, division in the Church bears to separation from it the same relation of guilt, as sedition in the body-politic does to open rebellion against it; both are sins essentially of the same character, and arising from the same carnal affections; the one is incipient, and the other is completed schism.

Complete schism, then, is separation from communion,—and it is guilty schism, when it is unnecessary separation. But what is it that renders separation from that portion of the Church in which our lot has been cast necessary? Nothing short of this,—that the particular Church has lost its Catholicity, and has lost the characteristic impress of the one Church founded by Christ. It is not enough, that the Church from which the separation is made has too many or too few vestments, too many or too few lights—that its sermons are too short, or its prayers too long—that its restrictions are too severe, or its discipline too lax. Separation is sinful schism, unless sinful terms of communion have been imposed, or the means of grace committed by Christ to the Catholic Church have been sinfully withheld from its members.

If, then, brethren, you are invited to join a congregation in recent and manifest separation from the Scottish Episcopal Church you have before you this alternative: either you must conclude, that the Church in which you have hitherto worshipped God, imposes upon you personally sinful terms of communion, and withholds from you the divinely instituted means of grace; or, on the other hand, you must conclude, that to separate from it is an act of sinful schism. The separation commonly called the Reformation was not a sinful schism on the part of our fathers, because (*inter alia*) the Romish Church was idolatrous; and the maintenance of the separation is not schismatical, because the Council of Trent, the last *general* council, as it is falsely called, refused to acknowledge and to abate the evil.

If, then, brethren, you are tempted to join the separation, ask yourselves seriously, calmly, and conscientiously, What anti-scriptural condition of communion does the Church of which I am a member impose upon me? or, What instrument of grace committed by Christ to his Church does it withhold from me? If to both these questions you must answer *none*, then would your separation be an act of sinful schism.

But if there be some,—and I must believe that there are some, who, though nurtured in the bosom of our Church, have, by some process or other, been convinced that she is not their mother, and that they are not safe in her communion,—to such I say, Think again, brethren, before you take a step which has at any rate the outward air and character of that from which, whenever you join in the Litany, you pray to be delivered. Consider whether the Church, of which you have hitherto been members, has actually, and to your own certain knowledge, imposed upon you sinful terms of communion, or withheld from you means of grace committed to the Church by her great Founder. If she has, then separation is not merely lawful, but imperative; if she has not, then is separation criminal schism. In such an alternative, brethren, you will surely not think it sufficient to listen to the vague charges of semi-Popery, Puseyism, persecution, and so forth, uttered not against individuals in the Scottish Episcopal Church, but against that Church herself; that is, as I must understand it, against her formularies and her constitution. But if you will, does it not strike you, that you, and those to whose representations you defer, ought in common fairness to take a very different position from that of judges and accusers of the brethren? The world does not place Queen's witnesses upon the bench, nor promote them at once to the office of Lord Advocate. If the Episcopal Church of Scotland be indeed such as she is represented to you—such that you can be justified in deserting her communion, and seeking for spiritual safety in some newly-invented community,—then you and your advisers ought to appear before the public as humble, penitent sinners, deploring your participation in the unholy thing, and confessing, that after being so long misled by a palpable fallacy, you somewhat doubt your own perspicacity in spiritual things.

But, my brethren, are you not aware that other men, not members of the Scottish Episcopal Church, and possessing some claims to your attention, have thought and spoken in very different terms of the Scottish Episcopal Church, from those in which she is described by her own alienated children? Bishop Horsley, who is generally allowed to have known something of ecclesiastical law and theology generally, and was never, as far as I know, suspected of any semi-Popish tendencies before he gave his support in procuring for her a full toleration, satisfied himself, by strict inquiry, that "she did not essentially differ from the Church of England; and when that toleration had been secured, he heartily returned thanks to God for the mercy extended to that (the Scottish) part of His family, and more particularly that He had vouchsafed to make him in some degree the instrument of it." Sir William Scott, afterwards Lord Stowell, the first ecclesiastical lawyer of his time, calls ours a Sister Church to the Church of England; adding, "if that can be called a Sister which, by the late acts of your respectable community, is become almost identically the same." The English Bishops generally, only three years ago, virtually introduced, and actually sanctioned, a bill whereby the Scottish Bishops and clergy were empowered to officiate in England, thereby rendering the most explicit testimony to the Catholicity and orthodoxy of the Scottish Episcopal Church. I am not disposed to submit the question to human arbitration; but if you are conscious that you have in some measure been swayed by the authority of names, I beg you to consider that there are, on the other side, the first theologian and the first ecclesiastical lawyer of the last generation, and the whole bench of Bishops of the Church of England in our own.

I presume it is unnecessary for me to say, that the recent schism in this diocese has given me much pain; but I ought to say that this pain is much alleviated by a conviction that the majority of those who have left us were never really of us—that they never had an earnest conviction of the duty of upholding a communion apart from the great mass of their Presbyterian fellow citizens, any more than they now have a sufficient reason for upholding an English Chapel for Scottish Christians. The loss of such nominal members, whatever may be their personal respectability, can be no loss to the Church; nor do they themselves suffer any great loss by the abandonment of privileges which they neither used nor valued. But the case is very different with those who, considering the Episcopal Church of Scotland as to them God's appointed instrument of grace, have hitherto, through her economy, sought access to the Throne of Grace, and who now, by listening to statements reflecting on her ministry and formularies, may be tempted to desert her communion.

To such I would say, honestly and affectionately, that no one pretends that the formularies of the Church in Scotland—either her ordinary service, which is that of the Church of England, or the particular communion service used in some chapels in the North—are perfect. They are human compositions, as I think, composed and compiled by holy and judicious men, but still merely human compositions; and therefore I do not wonder that malevolent criticism can produce apparent discrepancies between one part and another, as malevolent criticism can do with respect to Holy Scripture itself. Neither do I wonder if men well satisfied of their own competency, imagine that they could easily improve the Scottish Communion Service, or *the English Baptismal Service.* But will you, brethren, cast yourselves afloat on the wide sea of inquiry, and refuse to come to anchor till you discover absolute perfection in human formularies? If so, you will find no more peace in an English Chapel than in a Scottish one. Will you give implicit credit to criticisms which attach as popish a sense as possible to expressions which, being borrowed from Scripture, must have a true sense when rightly understood? Will you claim, as your Christian liberty, complete independence of every law and canon? If so, do not call yourselves English Episcopalians; for the Church of England has laws and canons which all her members are in conscience bound to obey. Will you violate the unity of the Church, upon the plea that your private interpretation of Scripture, or your private convictions of expediency, are the only rules to which you can conscientiously submit? If so, consider what security you have for unity among yourselves, and whether the independency which scoffs at the notion of Catholic obligation, may not very probably reject the ties of congregational conformity.

Finally, brethren, remember that if you retain the English Litany in the formularies of your new Church, you acknowledge before God that schism is sin. Schism is unnecessary separation from a true branch of Christ's Holy Catholic Church, instituted of God "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" and separation is unnecessary, when no sinful terms of communion are imposed by the Church and no divinely-instituted means of grace withheld from the people. Think over these things, I entreat you, brethren, not in the angry spirit of controversy, but under a deep sense of personal responsibility to God. That I have sometimes felt much indignation at the irreverent and inconsiderate charges brought against our Church, I will not deny. But my present feelings are much more of sorrow than of indignation, and that sorrow is alleviated by the hope that God may still give you the grace to see that your separation is unnecessary; and therefore that, as members of Christ's Holy Catholic Church, you cannot separate without being guilty of the sin of schism.

That from this you may be delivered, and enabled to keep the unity of the spirit in the bond of peace, is the earnest prayer of your affectionate Bishop. C. H. Terrot.

23d November, 1843.

NOTICES.

☞ A Spirit of Inquiry being at the present time most clearly manifest in relation to the Protestant Episcopal Church in the United States, it is believed that a Course of Sermons on the principles by which she has ever been distinguished will be of advantage in directing inquirers to the path of truth. The Church has never departed, nor is she in danger of departing from that middle course in which she always protests against error of every kind.

In accordance with these views a Course of Sermons will be preached on Sunday evenings, during the ensuing winter in St. Paul's Chapel, and be repeated in St. Clement's Church, in this city.

Services to commence at half past seven.

St. Paul's Chapel, Sunday evening, December 31. Sermon by the Rev. Charles D. Jackson, on "*the decline of the Popular Theology from the Standards of the Reformation.*"

St. Clement's Church, Sunday evening, December 31. Sermon by the Rev. Dr. Seabury, on "*The Relation of Clergy and Laity.*"

The Rev. Dr. Milnor will deliver a Sermon to *young men* in the Mission Church of the Epiphany, on Sunday evening next, (Dec. 31.) Service will commence at 7 o'clock. Dec. 30.

Sunday Evening Lectures.—*A Course of Sermons to Young Persons.*—A number of the Clergy of the Church have kindly consented to preach in course, on Sunday evenings, in the Mission Church of the Holy Evangelists, in Vandewater street, sermons especially applicable to Young Persons.

The fourth Lecture will be delivered by the Rev. Mr. Walter, December 31. Service to commence at 7 o'clock. Dec. 30.

St. Simon's Chapel.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. November 4, 1843.

Mission Church of the Holy Evangelists.—Donations to the Ladies' Benevolent Society of this Church are respectfully solicited; they may be left with any of the undersigned at their respective residences, or at the Church, on Tuesday evenings, from 7 to 9 o'clock, P. M.

Mrs. Evans, 360 Broome street; Mrs. Perry, 78 Beekman street; Mrs. Underhill, 266 Grand street; Mrs. Hewitt, 239 Centre street; Mrs. Pietch, 80 Warren street; Miss Bond, 375 Broadway; J. C. Faulkner, 22 Vandewater street.

New York, November 25, 1843.

Second French Congregation.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. Williamson,
Nov. 4, 1843. 72 Murray street.

Seamen's Chapel.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the building corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. Nov. 4, 1843.

CALENDAR.

DECEMBER.

31. Sunday after Christmas.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. The Epiphany; or the Manifestation of Christ to the Gentiles.
7. First Sunday after the Epiphany.
14. Second Sunday after the Epiphany.
21. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
28. Fourth Sunday after the Epiphany.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday after the Epiphany, January 14, Calvary Church, *New York.*

Fourth Sunday after the Epiphany, January 28, Church of the Annunciation.

Sexagesima Sunday, February 11, Mission Church of St. Matthew.

First Sunday in Lent, February 25, St. Ann's Church, *Brooklyn.*

Seond Sunday in Lent, March 3, Church of the Ascension, *New York.*

Third Sunday in Lent, March 10, Church of the Redemption.

Fourth Sunday in Lent, March 17, St. Jude's Church.

Fifth Sunday in Lent, March 24, St. Paul's Chapel.

Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.

First Sunday after Easter, April 14, St. Mark's Church.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.*

ACKNOWLEDGEMENTS.

Domestic Missions.—Since his report of the 20th inst., the Treasurer has received the following contributions:

From Capt McKenzie, U S A, per Rev John Wayland, $10; St James' ch, Newtown, L I, $7; monthly collections for December, St Paul's ch, Detroit, per C C Trowbridge, Esq, $37; St Paul's ch, Jackson, Mich, per the same, $19; per J Loney, Esq, R A in Baltimore, from St Mark's ch, Frederic, Md, $10; Zion parish, do, $5; legacy of the late Mrs Emily Phillips, of Hartford, Conn, per Samuel H Huntington, Esq, Executor, $500; Christmas offerings of the Sunday schools of All Saints' ch, N Y, half, $7; Trinity ch, Newport, R I, Rev F Vinton, rector, $50; two anonymous donations of $5 each, left with Rev Dr Milnor, $10. Total, $655.

Thomas N. Stanford, Treasurer,
Dec. 27, 1843. 139 Broadway, New York.

Foreign Missions.—The Treasurer of the Foreign Committee since his report of 20th inst., has received the following sums:

From Mrs Sigourney, Hartford, Ct, for Mary Eastburn, Africa, $3; Girl's Fair, Christ ch, Middle Haddam, Ct, $1 06; Col Corill, Portland, Ct, $0 50—per Rev Dr Savage—$4 56. Christ ch, Stratford, Ct, half, $2 50; Ladies' Missionary Society of Christ ch, Lexington, Ky, per Rev Edward F Berkley, for Constantinople, $25; St James's ch, Newtown, L I, monthly offering, per Rev Mr Shelton, $12 50; Sunday school, St Stephen's ch, Portland, Maine, for support of a beneficiary in Africa, per Rev J Pratt, rector, $16; St Paul's ch, Jackson, Michigan, per Rev W Fitch, $6; a member of Trinity ch, Washington, D C, for Africa, $20; ladies of same parish, for Mr Gillett's mission, Texas, $22 50; St Paul's ch, Frederick, Md, $3 50; Rev T Barrow, $5; St Mark's ch, $10; St Paul's ch, $3 50; All Saints', for Athens, Greece, $10; do, do, for Africa, $20; Female Sunday school, Christ ch, Baltimore, for African children, viz., Francis Key, Ira Easton, and H V D Johns, $16—through J Loney, Esq, R A, Baltimore—$110 50. Mrs E J Smith, Wickliff parish, Va, per Rev A Shiras, for China, $5; Mrs Emily Phillips, late of Connecticut, through Hon Samuel H Huntington, Executor, &c, $500; All Saints' ch Sunday school, Christmas offering, per Rev B I Haight, rector, half, $7; ladies of Philadelphia, Baltimore, Alexandria, New York, and Boston, for bread fund, Athens, Greece, (additional,) $25; Christmas offering, from a member of St Stephen's ch, New York, $1. Total, $715 06.

F. S. Winston,
Dec. 27, 1843. Acting Treasurer.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received the following contributions for "Fund for Aged and Infirm Clergymen," since acknowledgment of 20th inst., viz:—

From St Paul's ch, Troy, Rev R B Van Kleeck rector, $42 81. Christ ch, Troy, $3 62. Christ ch, Duanesburgh, Rev R Metcalf, rector, $10. St John's ch, Brooklyn, Rev E M Johnson, rector, $15 40. St Bartholomew's, N Y, Rev L P W Balch, rector, $101. Trinity ch, New Rochelle, Rev Dr Coit, rector, $25. Church of the Holy Evangelist, N Y, Rev B Evans, $24. St George's ch, Newburgh, Rev Dr Brown, rector, $22 35. Emmanuel ch, Brooklyn, Rev K Goddard, rector, $30. Zion ch, N Y, Rev Wm Richmond, rector, $12. St John's ch, Fort Hamilton, Rev J D Carder, $5. St Luke's ch, Rossville, Rev C D Jackson, rector, $7 84. Total amount, $299 02.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y.,
Dec. 27, 1843. 55 Water street.

Missionary Committee of the Diocese of New York.—The Treasurer has received since report of 20th inst.:—

From W M, Christmas gift for Diocesan Missions, $25.

C. N. S. Rowland, Treasurer,
December 27, 1843. 55 Water street.

Note.—The Missionaries may draw for quarter due 1st October last, which will exceed the amount in hand $200—and no funds for the quarter due 1st January.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Miss Hosack and Miss E Hosack, annual, $4. C H S Kane, do, $3. Peter R Brinkerhoff, do, $5. Master Henry M Congdon, do, $2. W M, a Christmas gift, $25. Mrs Theodore Keese, to constitute her a life member, $25. Mrs John Webb, annual, $2. Total amount, $66.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, Dec. 27, 1843.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sums:—

From W M, a Christmas gift, $25. Wm Van Norden, annual, $1. Murray Hoffman, do, $3. Thomas L Wells, do, $1. Dr J H Borrowe, do, $1. Peter R Brinkerhoff, do, $5. Charles Congdon, do, $1. Lispenard Stewart, do, $1. Rev C C Townsend, Athens, Ohio, $5. Total amount, $43.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, Dec. 27, 1843.

Mission Church of the Epiphany.—The subscriber acknowledges the receipt of the following donations for the benefit of the poor:

By Stanford and Swords, from T K, $5. By Thos C Butler, Esq, from H L, $10.

Lot Jones, 192 Allen-st.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 109 Nassau street; or with the Missionary, 192 Allen street.

December 27, 1843.

St. Simon's Chapel.—The Treasurer of the German Protestant Episcopal Church Society gratefully acknowledges the receipt of the following sums, viz:

From Rev B I Haight, $5; Miss Lorillard, $5; Wm A Duncan, Esq, $5; P Lorillard, Esq, $5; Miss Lay, $3; cash, $2; cash, $1. Also a quantity of German Hymn Books for the use of the church, from J Hecker, Esq.

John A. Van Blarcom, Treasurer,
December 27, 1843. 290 Pearl street.

Donations for this object will be thankfully received, and may be left with Mr James A Sparks, at the office of the Churchman, 109 Nassau street; Mr T Cook, jr, 108 Essex street; or with the Treasurer.

City Mission.—The Treasurer of the N Y P E City Mission Society acknowledges the receipt of the following sums, since 31st October:

From A Norrie, $50; Miss Lorillard, $50; Capt Spencer, $10; Lorillard Spencer, $10; John D Wolfe, $25; St Mark's ch, monthly offering, $7; S J Skidmore, $20; David Hoyt, $25; W M, $25; W M, for the Missionaries to distribute to the poor, $30. Total amount, $252.

Lewis Phillips, Treasurer,
at the office of the Howard Insurance
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December 27, 1843.

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POETRY.

From "Lyra Apostolica."

THOU IN FAITHFULNESS HAST AFFLICTED ME.

Lord, in this dust Thy sovereign voice
First quickened love divine;
I am all Thine,—Thy care and choice,
My very praise is Thine.

I praise Thee, while Thy providence
In childhood frail I trace,
For blessings given, ere dawning sense
Could seek or scan Thy grace;

Blessings in boyhood's marvelling hour,
Bright dreams, and fancyings strange;
Blessings, when reason's awful power
Gave thought a bolder range;

Blessings of friends, which to my door
Unasked, unhoped, have come;
And, choicer still, a countless store
Of eager smiles at home.

Yet, Lord, in memory's fondest place
I shrine those seasons sad,
When, looking up, I saw Thy face
In kind austereness clad.

I would not miss one sigh or tear,
Heart-pang, or throbbing brow;
Sweet was the chastisement severe,
And sweet its memory now.

Yes! let the fragrant scars abide,
Love-tokens in Thy stead,
Faint shadows of the spear-pierced side,
And thorn-encompassed head.

And such Thy loving force be still,
Mid life's fierce shifting fray,
Shaping to Truth self's froward will
Along Thy narrow way.

Deny me wealth; far, far remove
The lure of power or name;
Hope thrives in straits, in weakness Love,
And Faith in this world's shame.

FROM THE BRITISH MAGAZINE.

A SOLILOQUY.

OR MEDITATIONS OF ABBOT EGBERT.

(Concluded.)

IX. All the works of thy power, O only-begotten of God, while I attentively survey, in amazement I tremble; thou appearest in them every way so glorious. Great are they, beautiful, and exceeding good; yet, when compared with thee, all are but nothing and vanity. The heavens and the earth, and all the glory of them, are sustained through thee, their Creator and Governor. Thee, powerful and awful—Thee, wise and beautiful—Thee, good and lovely, all of them declare; and as much as light excels darkness, so thou alone excellest all things. And thou in heaven hast been reserved for ME, my Lord, and the reward of thy servant! Thyself the giver and the gift of that salvation which my soul looks for from thee! And what is it that I have desired of thee on earth besides thyself alone? What is it that I have valued as better and more lovely, so as to withdraw my heart from thee, to desire anything in the world apart from thee? Alas, wretch that I am! Why have I loved, why have I desired anything in all my life besides Christ Jesus my Lord? Why have I delayed, why have suffered one moment to pass in which thou, O Jesus, wert not dwelling in my heart, in which I did not love thee with my whole mind, and in which my innermost soul did not delight itself in thy sweetness? Where was I, when I was not in my heart with thee? Whither did my affections flow, when they listened not to thee alone?

X. O God of my life, how vainly have my days been consumed; how profitless have they passed away; days which thou hast given me that I might do thy will, and I have not done it! How many of my years, and days, and hours, are gone without fruit in thy sight! and how shall I stand? How shall I lift up my eyes to thee in that thy great scrutiny, when thou wilt order all my days to pass in review, and wilt require the fruit of each? O most merciful Father! may this not be—may my wasted hours (alas, too many) pass into oblivion; and if through thy grace any of them have been well spent, (how few, alas! their number,) grant that they may be in thy eternal remembrance. Grant, O dear Father, that at least this residue of my days may bring forth their fruit and be sanctified by thy grace; that they may find a place in eternity, and be continually numbered before thee.

XI. Kindled by thoughts like these, burn ye, O my affections, and flow unto Jesus my Lord. Run; hitherto you have been sufficiently tardy; hasten your course; seek whom you seek. Do you seek Jesus of Nazareth, the crucified? He has ascended into heaven, he is not here; he is no longer where he was; he is no longer where he had no place in which to lay his glorious head; he is not now where once he walked, in the midst of tribulation, loaded with contempt; he stands not now before Pilate in judgment; he stands not now despised and mocked before Herod; he is not where once he went forth, spit upon, beaten, wounded, and covered with blood; he is not now suspended between transgressors; nor is he in that tomb, shut in with the great stone, and guarded by heathen soldiery. Where, then, is "the well-beloved of the Lord?" He dwells in safety. No plague shall come nigh his dwelling. Above the highest heavens, above all the excellency of angels, he ascended by his own power; on the throne of his peculiar glory he sits at the right hand of the Father, co-equal and co-essential; arrayed in divine light, crowned with glory and honor, as becomes the only-begotten of God, the serene, the blessed, omnipotent ruler of heaven and earth.

XII. There all the angels of God adore him; and the vast multitude of the citizens of the heavenly Sion. In him all hearts harmoniously rejoice; on his lovely countenance the blessed feed their eyes; towards him every affection flows. Him praise, him bless, him magnify the wide courts of heaven—the city most glorious in his resplendent glory.

Rejoice, and sing praise, O SION! for great in the midst of thee is the Holy One of Israel.

Rejoice in Jesus, your noble Child, ye illustrious PATRIARCHS! since in him has all your expectation been fulfilled. Lo! he is exceedingly exalted; and in him, your seed, all nations are blessed, as the Divine Word formerly promised you.

Rejoice in the great Prophet, ye PROPHETS—men of Truth! You see all things wondrously and gloriously fulfilled, which, in the Holy Spirit, you proclaimed concerning him; and through him you have been found faithful in all your sayings.

Rejoice in Jesus, your Lord and Master, ye nobles of heaven, blessed APOSTLES. Rejoice in him and with him with an intimate joy. Lo! Him whom you once saw in the midst of you an hungered, and athirst, and wearied, and experiencing the like infirmities of humanity; whom you saw the object of human scorn, and numbered with transgressors, see how he has overcome; how he reigns; how all things are under his feet; how gloriously he shines in his own divine light; having you, who once were with him in his temptations, and were partners of his sorrows, now companions in his joy and his ineffable glory. Adore now those sweet knees which bent themselves before you, even to the ground, while you were sitting at that most holy supper. Adore now those most sacred hands, with which the King of kings condescended to wash and wipe away the dust from off your feet.

XIII. Rejoice in Jesus, the Captain of your warfare, ye victorious MARTYRS. Lo! Him for whom you gave up yourselves to death—Him, I say, you possess, Jesus, the Son of God, the prize of your conflict.

Rejoice in Jesus, the Teacher of the Truth, ye honored CONFESSORS. He, whom once by holy doctrines and just works you confessed before men, now confesses you before his Father and his holy angels.

Rejoice in Jesus, Virgin and the Sanctifier of Virgins, ye VIRGIN inhabiters of Paradise, ye who most resemble the angels. Lo! Him, whom you loved, and desired, and sought after with ardent affections; for whose love you despised earthly partners and every worldly pomp! Him you now see Son of the Highest King; you now possess him: you now repose in his chaste embraces, and by no fraud of any wily enemy shall he ever be taken from you.

XIV. But to whom among the inhabitants of heaven can there be a more abundant joy than to thee, O MARY, perpetual Virgin, Virgin of virgins—Virgin without compare—Rose of heavenly sweetness; who brightly shinest even among those first-born lights, those first partakers of the divine rays. In thy own Jesus rejoice, above all others, with a singular and exceeding joy; since Him, whom thou broughtest forth as man, and nourishedst at thy own breast; Him, with angels and all the inhabitants of heaven, thou adorest as the living and true God. Rejoice, blessed Mary, since Him, whom thou sawest hanging on the cross, thou now seest reigning in heaven gloriously; thou seest all the principalities in heaven, and earth, and hell prostrate before his Majesty, and all the strength of his enemies trampled under his feet.

XV. Joy of joys be to thee, thou assembly of the saints, blessed JERUSALEM our Mother, which art from above. Celebrate a joyful and endless feast in the vision of thy own Jesus Christ, who has made thy peace, the author of thy freedom.

XVI. And now do thou, O MY SOUL, lift up thyself with what effort thou canst, and join thyself to those blessed thousands rejoicing in the Lord Jesus. Mount thither on the wings of faith and hope; and there, in the fires of charity, for ever dwell where Christ is sitting, on the right hand of God. Gaze with thy mind's eye upon his countenance; survey, and kiss with praise and devotion, each of those blessed wounds whence flowed those precious streams of sacred blood, with which the only-begotten of God redeemed thee and sanctified thee unto everlasting life. O Jesus, who loves not thee, let him be anathema; who loves not thee, let him be filled with sorrows. Chaste, O Lord, is thy love, and admits of no impurity; its taste never intoxicates; it seduces the mind from no right path; it is sweet, and without bitterness; nay, the bitter things of the world it sweetens, and renders its sweets bitter. If we are in straits, it suffers no straitening; if we are under pressure, it is free; if in want, it perishes not; if in grief, it suffers no diminution; if in distress, it is calm; if under threatening, it is secure; if under persecution, most secure; among blandishments, incorrupt; among torments, unconquered; in death, always alive.

XVII. As the miser rejoices in his hid treasures, and as the mother rejoices in the love of her only son, so is it the soul's joy and pleasing delight to embrace thee, O Jesus, in thy love. O Jesus! thou art to the soul that loves thee the sweetness of honey, the pleasantness of milk, the exhilarating taste of wine; and no delicacies so delight the palates of those who partake of them, as thy love delights the hearts of those who taste thee. O Jesus! thou living bread, desirable grape, sweet wine. O gentle Lamb! bold Lion! beautiful Panther!* innocent Dove! swift Eagle! O Morning Star! Eternal Sun! Angel of Peace! Fountain of Eternal Light! may every well-ordered faculty of the soul capable of thy praise love thee, seek thee, delight in thee, and admire thee. O God of my heart, and my portion Jesus Christ; through thee may my soul lose its own spirit, my flesh its own appetites; and do thou live in me, and may the coal of thy love, kindled within me, warm and grow to a perfect flame; may thy grace nourish and cherish it within me, that it may for ever burn on the altar of my heart; may its heat pervade my bones; may it burn in the innermost parts of my soul, so that in the day when I shall have to give up my account, I may be found blameless before thee. In that day when at thy command I shall be stript of this mortal garment which now I bear about with me, may thy presence guard me, thy love encompass me, and be to my soul like the garment of thy beauty; that it may not be found naked, but clothed upon; that its infirmities may be shrouded from before thine eyes.

XVIII. May the fervor of thy love remove far from me that strange fire, the fire which consumes thy adversaries; may it raise my soul to its Creator, and, as far as it is permitted, may it plunge it in thy divine light. O Lord Jesus, may all who love thee be filled with thy blessing; they who approach thee, may their names be written in heaven, and to them be peace under the shadow of thy wings for ever; but to thee, only-begotten of God, with the Eternal Father, and the Holy Spirit, be endless praise, unchanging glory, and perfect dominion, for ever and forever. Amen.

* Panthera odit draconem et draco ipsum fugit, cum autem comederit et saturata fuerit se recondit in spelunca et dormit continue fere tres dies. Post triduum vero, a somno surgens, emittit vocem, et ab ejus ore exit odor aromaticus supra modum suavis, propter cujus suavitatem ipsum omnia animantia sequuntur. B. de Granvilla de Propriet. Rerum, lib. 18, c. 80.

From the Banner of the Cross.

HON. WILLIAM JAY'S LETTER.

Mr. Editor,—You and your readers have possibly seen a communication from the Hon. William Jay, (the namesake of him who styles "the Church of Rome the frog, and the Church of England the tadpole,") stating his "*reasons* for refusing to contribute to the erection of an Episcopal church," which he says, "however *strange*, is *true.*" The Recorder tells its readers that "when *such* a man is compelled to write thus, the laity may well consider it a time for consideration and watchfulness in the Church."

Now, Mr. Editor, as I, a simple layman, living remote from cities, and beyond my secular pursuits hearing but little of public men, except as they hold a prominent position in the religious world, actually know nothing of "the Hon. Wm. Jay," except from this letter, I must confess I want some *other evidence* that this learned theologian, this archiepiscopal layman, is not the veriest tyro in divinity and Church polity I have ever known to lumber the columns of a religious newspaper.

But what chiefly disgusts me in this precious communication, is the special pleading and . . . . * of the writer. He is asked to contribute something towards the erection of a house of worship. He refuses to do so, alleging (after the usual cant about being "born and educated in the P. E. C., attached to it, not merely from early associations, but from a conviction of the purity of its doctrines," &c. &c.) that his conscience, nevertheless, will not allow him to subscribe towards a new parish Church, "because there is a struggle to add new doctrines to our faith, and foolish mummeries to our worship," &c. &c.

My object is not to direct attention to the letter, as a whole, which amounts to just this—that the "honorable,' William Jay will support no Church, as such, but only a *Protestant Calvinistic sect;* and that as a large portion of the clergy of our Church teach that she is something more than a Protestant Calvinistic sect, this man of tender conscience is "compelled to ask himself how far he can lawfully aid in its extension"!!!

I say, Mr. Editor, I will not take from you an office which you can so well execute, viz.: that of demonstrating to dissenters *within the Church* that the Church *is* the Church, and not a sect, notwithstanding their opposition to this truth, and that she requires none of *their* co-operation or contributions, with which she can well dispense; but there is one allusion in this letter of the "honorable" William Jay's which is deserving of the serious attention of our whole communion, viz.: the *title* of our Church. Mr. Jay says, "You will, with me, thank God that there is no *Church of the United States*, and there can be none, so long as the federal constitution is in force." Certainly, the appellation of "The Church" is open to some objection in America, taking the most orthodox and catholic view of the subject. It may be used in speaking or writing of the Church; but as a *title*, is it so good, Mr. Editor, as one which has been suggested by one, and I believe by several of our respected bishops, viz.: THE AMERICAN CATHOLIC CHURCH—OR THE HOLY CATHOLIC CHURCH OF THE UNITED STATES? Would that the fathers of our Church had adopted this appellation at first. It is every way free from objection.

I. It is sufficiently *distinctive*. In using it we assume nothing more than at least three religious bodies; one calls itself "Christians," another "Disciples," another "Catholics."—These terms are conceded to them by other non-episcopalians, though they all claim to be Christians, Disciples, and Catholics.

II. It is singularly *appropriate*. We are Catholics without being either Roman, Russian, Swedish, Danish, Greek, or English Catholics. We are *American* Catholics—a branch of the same large family, claiming the same common ancestors—the apostles.

III. It implies the *schismatic character of the Romish Communion* in the United States. That is, by its own title, a branch of a *foreign* communion. It styles itself the *Roman* Catholic Church—as such, therefore, we shall have no controversy with it. Its position *here* is the same as a branch of our Church, were the Pennsylvania prelate to authorize any number of his priests to set up a schismatical communion in Italy.

IV. It is *comprehensive*. It contains all and much more than our present title. It signifies that we form one branch of the great apostolic family, which, comprehending as it does nineteen-twentieths of the Christian world, may justly be called the Church Catholic,—that being "members incorporate" of this body, we, however, belong constitutionally only to a *branch* of it; a branch remarkable for its soundness and purity of doctrine and worship, yet claiming kindred with every other *branch* of the ONE VINE lawfully existing in other countries.

V. Aside from the beauty of the ancient and comprehensive title of Catholic, it is the *universal designation* of the Episcopal Church in every part of the world, and would therefore greatly facilitate our intercourse with foreign Churches. This alone is reason enough for adopting it.

VI. It would be *unobjectionble* with dissenters. The Lutherans, and other non-episcopal sects who retain the Apostles' Creed, and *elsewhere* use it in public, have long abolished the practice in America, from the occurrence of the objectionable word *Catholic;* and the ignorance of most dissenters as to the real meaning of ecclesiastical terms, is seen as much in their rejection of this word while claiming *to be Catholics*, as in the adoption of such title as Baptists, Methodists, Presbyterians, all which are meaningless in one sense, and arrogant in another.

But here we must plead equally negligent. "Protestant Episcopal" is a negative term; it signifies anything, or nothing, and gives rise to numberless misconstructions and absurdities. When asked if my rector is an *Episcopal minister*, I answer, *No*—that he is only a *Presbyter*, there being but one *Episcopal* minister in the diocese. But my fellow Churchman comes along, and contradicts me; and so, for want of a proper *name* to our Church, I have to consume hours in explanation. Is it not, Mr. Editor, an entire misnomer to call our deacons and priests *Episcopal* ministers?

Again. My Romanist, Moravian and Methodist neighbors assert that they are equally "Episcopalians" with myself, and the latter points to the name of his society.

By the present title of "Protestant," adopted hastily and without foresight by the founders of the American Church, (I suppose to distinguish us from the Romanist society,) we virtually *disclaim* being Catholics. Mr. Editor, are we not a Catholic Church? then why disclaim it in the very first page of our Prayer-book, and in our constitutional title? If I am not a Catholic, *id est*, do not belong to the *Catholic Church planted in America*, then I must find out where that communion is, and attach myself to it. I await the decision of the next great Council of the Church, and am, meanwhile, (as I humbly trust) an

AMERICAN CATHOLIC.

* We omit the strong word used by our correspondent.—*Ed. Ban.*

HEBREW AND CHALDEE CONCORDANCE

THE Hebrew and Chaldee Concordance to the Old Testament, projected and begun by the late Dr. Isaac Nordheimer and myself, has remained stationary since his lamented decease. The publishers and myself have now made arrangements to continue the work, and bring it as speedily as possible to a close; in doing which, the original plan will be faithfully adhered to in all respects. The publication, however, cannot be recommenced, until the names of 500 subscribers are obtained. We beg, therefore, that all our friends, and all who desire the completion of the work, would endeavor to procure and forward us as many names as they can. To all persons who will have the kindness to constitute themselves our agents and procure subscribers, the usual discount will be made. Theological seminaries and other institutions that will engage to take say 20 or 25 copies, for disposal to their students, will receive them at an increased discount. Hence, by so doing they will benefit themselves, while they materially aid the progress of the work. It is proposed to publish the work in Four Parts, at intervals of six months, so as to complete it within two years. On account of the very great expense attending the execution of the work, it has been found necessary to fix the price, (except to former subscribers, who will receive it at the rate before agreed upon,) at $12, or $3 a part, payable on the delivery of each part. Subscribers will please send in their names to the publishers, Messrs. Wiley & Putnam, 161 Broadway, who will furnish any information desired respecting the work, on application either personally or by letter.

WM. WADDEN TURNER.

Dec. 16.—3teow

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Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

TIRNITY CHURCH CEMETERY, AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above. August 12—tf.

ST. THOMAS' HALL, FLUSHING.

THE REV. WM. M. CARMICHAEL, D. D., Rector of St. George's Church, Hempstead, and GERARDUS BEEKMAN DOCHARTY, A. M., Principal of the Hempstead Seminary, having purchased the Institution known as ST. THOMAS' HALL, late the property of Reverend Francis L. Hawks, D. D., would respectfully inform their friends and the public generally, that they will reopen the same for the reception of students, on MONDAY, THE 6TH OF NOVEMBER NEXT, and that they will spare neither pains nor expense to render it in every way worthy of patronage.

Its elegant situation, the pleasantness and salubrity of the village in which it is located; its ready access at all times to the city of New York, are so well known that they need no comment.

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Rt. Rev. Benj. T. Onderdonk, D. D., New York.
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Rev. Dr. Ogilby, Prof. in the Theological Seminary.
Rev. Dr. Seabury, Editor of the Churchman.
Rev. Dr. Moore, Richmond, Staten Island.
Hon. David S. Jones, New York.
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Messrs. Jarvis Brush, A. Van Nostrand, Brooklyn.
Rt. Rev. Henry U. Onderdonk, D. D., Philadelphia.
Rev. Dr. Ducachet, "
Rev. Dr. Coleman, "
Rev. Frederic Ogilby, "
Rt. Rev. William R. Whittingham, D. D., Baltimore. October 28.

ORGAN MANUFACTORY, Anthony street, New York. Mr. JARDINE has the pleasure of submitting the following testimonial:

St. Albans, Vt., November 28, 1843.

Sir,—We feel it a privilege as well as a duty we owe you, that we award our testimony of very decided approbation and praise in favor of the Organ just built and erected by yourself in our Church edifice; presented to the church by the very generous and estimable lady of our worthy Rector, Mrs. Ann D. Hoit.

And we can assure you, dear sir, that in this, we have expressed the universal opinion of all who have listened to its most delightful and thrilling tones. The beauty of design, proportions, and style of finish, its full, rich, sweet and melodious tones, we are sure cannot be excelled in one of its size and variety.

Very respectfully,

Gardner G. Smith, S. P. Eastman, H. B. Sowles, Bildad Paull, } Wardens and Vestry of the Parish of Union Church, St. Albans.

To Mr. George Gardine, Organ Builder, New York.

The above Instrument is in a Black Walnut Case, of Gothic design—has two rows of Manuals, 14 stops, and Pedal Bass to CCC.

He begs to state that he has been awarded for the last six successive years the highest Premiums of the American Institute, for the best Organs.

And from his long experience as a practical finisher in this country, and also in two of the largest Organ Manufactories in London, he warrants his Organs fully equal, if not superior—and from 10 to 20 per cent cheaper than can be obtained elsewhere in this city.

A variety of Church and Parlor, and Church Barrel Organs constantly on hand. Dec. 9.

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Two Organs same as above with the exception, the compass of the keys from CC to F, in Alt—dimensions of case 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep.

A second hand Church Organ, 9 feet high, 5 feet 6 inches wide, and 3 feet deep.

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Flemington, N. J.

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The following are amongst the books, which it is proposed to republish:

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Christian Morals, by Rev. W. Sewell, M. A.
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Church Clavering; or The School-Master. By Rev. W. Gresley.
Life of Wm. Wilberforce, Abridged, by his Sons.
Travels in the East, by Rev. H. Formby.

The first number for December is now in press, and will speedily appear, containing, in part, the English Reformation, by Rev. F. C. Massingberd.

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November 18.

LECTURES ON THE CATECHISM OF THE PROTESTANT EPISCOPAL CHURCH; With a Discourse on Confirmation. By Thomas Secker, LL. D., late Lord Archbishop of Canterbury. Published from the original manuscripts, by Beilby Portus, D. D., and George Stinton, D. D., his grace's chaplains. First American, from the 14th London edition. 1 vol. royal 12mo.

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November 18—4t

TO PROTESTANT EPISCOPALIANS.

A NEW COLLECTION OF CHURCH MUSIC. The Church Choir: a Collection of Sacred Music: Comprising a great variety of Psalm and Hymn tunes, Anthems and Chants, arranged for the Organ or Piano-Forte, and adapted more particularly to the worship of the Protestant Episcopal Church in the United States. By Joseph Muenscher, Professor of Biblical Literature, in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts.

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In the preparation of this collection of Sacred Music, it has been the aim of the editor to furnish churches with as great variety of tunes, composed in different styles, and adapted to the various occasions of public worship, as the limits of the work would permit. The collection, it is believed will be found sufficiently copious for all the ordinary purposes of public and social worship. The Anthems and set pieces have been selected, as will be seen on inspection, with special reference to the Festivals and Fasts of the Episcopal Church.

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The Church Choir, for the short time in which it has been published, has been very favorably received by Professors and friends of Sacred Music. The following are selected from among numerous notices of it:

"To those who are in want of a new book, we can recommend the Church Choir, very handsomely got up, and well stored with classic Church tunes in their proper identity. We hope that by the introduction of such collections as this, we shall preserve our own good and truly sacred music.—*Christian Witness, Boston.*

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November, 18—4t

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CHURCH ALMANAC FOR 1844.

THE Almanac will contain an alphabetical list of the clergy, and will probably be ready for delivery by the meeting of the Convention. For sale at the usual prices of $30 per thousand, $4 per hundred, or 6¼ cents single, at the Church Depository, No. 20 John street.

THOMAS C. BUTLER, Agent
September 9. P. E. Tract Society.

JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church streets, and at other hours at his house, No. 17 Clarkson street, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

The Church's Law and the Church's Liberty.

A SERMON preached on the 19th Sunday after Trinity, October 22, 1843, in Calvary Church, New York. By the Rev. Smyth Pyne, A. M., Rector of Calvary Church. Just published and for sale by

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EDITED BY

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St. Louis, Missouri, David H. Armstrong.
Natchez, Mississippi, Brevoort Butler.
Halifax, N. S., Joseph H. Graham, bookseller.